The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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THE COMMONWEALTH OF DIFFERENCES

BROTHERHOOD DAY — February 24 — when throughout the country Protestants, Jews and Catholic held joint meetings, or services of their own faiths dedicated to good-will and co-operation for the common good of the nation, proved even more successful than last year's initial experiment, if we are to judge by the increased publicity, the larger number of radio addresses, and other signs of public interest.

Among the radio addresses there was one entitled "The Commonwealth of Differences," concerning which we are moved to offer a few remarks, in elucidation of what seems to us to be an important yet somewhat neglected aspect of the present problem of democratic government.

Let us consider the words of this title. The first word, "commonwealth," presents little difficulty. Most of us need no instruction concerning it. For nearly all Americans, that word conveys a happy meaning which was slowly and painfully developed by our forefathers of many races and nations down through the centuries—the meaning being the general, the all-inclusive, the common interest, the common good, the common weal, or wealth, of any particular people, or nation—in this instance, the nation of the United States of America.

"Weal," the philologists tell us, comes from a root meaning good health, wholeness, integrity—even suggesting the higher, spiritual meaning that is conveyed by the word "holiness," or sanctity. "Commonwealth," therefore, stands for the best, the highest, the most desirable practical idea of the general welfare of all the people of a nation; not the interests of a privileged class, nor of a mere minority, but of the totality, the whole mass of the law-abiding citizens. So far, so good. Up to this point we are all probably in agreement, except, of course (and the exception is a grave one), that we must allow that there can be, and always will be, serious differences of opinion

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among good citizens as to how—through what means—the commonwealth shall best secure the good ends desired by all its units. Which brings us to a discussion of the second point, that troublesome word, "differences."

Let us deal with this vital point indirectly, approaching it through a personal experience. For, after all, the present commentator is no professor of words, or anything else; still less is he a preacher, or a teacher; he is merely a journalist and author, trying to deal with life as he has seen and tried to know it, and giving his impressions and opinions to those who care to read or listen to them for what they may be worth. It is true that underneath, and, he trusts, sustaining his personal views, there is a solid, time-tested philosophy: the philosophy that naturally and logically proceeds from the Christian Catholic faith which he holds.

So, then, for the personal experience he has in mind. It was in San Francisco, California, in 1906, the time of the earthquake and fire. The writer happened to be the city editor of one of the newspapers. Like the rest of that commonwealth in miniature—for every civic group within the larger group of the nation is a commonwealth in its own human right—he was violently cast forth from his shattered home, with his wife and babies, in the dawn of that day of disaster. Amid the ruins they wandered, questing food and shelter and security—the things human beings so endlessly search after. And through that multitude of bewildered refugees there walked two men, dressed as if they had been waiting up all night for what had happened, crying out that the end of the world had come, the Book of Doom was open. Let us all make our peace, if we could, they cried, with the offended powers of the universe that had destroyed that fair city as they say Sodom and Gomorrah were destroyed in the long ago. And there were many who believed those prophets of doom; and many more who were troubled; and some who laughed.

Well, the prophets were wrong, as the prophets of mere ruin and finality are always wrong. Instead of the Book of Doom being opened in San Francisco, another book appeared to have been opened, and from it a great lesson of human brotherhood was read, and, for a time, was followed. Differences—class differences, power differences, the differences that mere money produces between human beings—all these save only the binding, superior powers of law and order were temporarily swept away, and for a week San Francisco knew a sort of Utopia; or, its people were taken back to that fabulous Golden Age which haunts the folk-lore of all peoples everywhere. Saints and sinners, street walkers and respectable matrons, grafters and civic reformers, policemen and criminals—all sorts and conditions of men and women lived together and shared their perils, and food and shelter, when shelter they had, in a Commonwealth of Differences.

For one week only, and then the dream vanished, the mirage passed away. The city grafters who had cried out on the day of the earthquake that a new history had begun for San Francisco, forgot their high resolution, and returned to their grafting—which took their leaders to San Quentin penitentiary not long afterward. The criminals returned to their rackets and their gangs. The respectable people shut themselves up again within the walls of their conventions, and turned their backs upon the sinners; in short, San Francisco went back to that normality of life which in truth is a betrayal of what life ought to be in a true Commonwealth of Differences.

And so also did the world, after the vaster shock and conflagration of the World War. For a short time it dreamed the dream of brotherhood, of justice and love visibly dwelling with humanity, in a true Commonwealth of Differences, including within its world-wide range many national and local commonwealths. For a short time that dream held sway, and still, thank God, it holds sway over men and women, scattered, and in a minority everywhere, it is true, but still maintaining that good fight which we are renewing on this Brotherhood Day.

For terrible prophets are arising to lead the masses astray; telling them there must not be, there shall not be, human differences among the people of the commonwealth. Telling them to bow down and worship the idols of racial unity; of materialistic nationalism; the central, supreme power of the State; the Totalitarian State. And the masses have been led astray, or at least seized and preyed upon, in many countries already, and that evil superstition of mass slavery, of regimented conformity to the artificial power of the State, or of a clique of armed men, of men insane to possess power over others, is sweeping throughout the world.

Dr. Parkes Cadman, that great voice of the true commonwealth of spiritual and moral unity and of human differences, returning from Germany recently, said that he had witnessed the modern marvel, namely, Protestants and Jews and Catholics fighting together, and working together, and praying together—which is the best fighting, the best work possible—for their Right to Remain Different, or Separate. In other words, deep doctrinal differences may divide religious people, and properly so, when bound by conscience—but they will fight, they must fight, they shall fight, together against all others to overthrow the true Commonwealth of Brotherhood, under the Fatherhood of God, in which commonwealth differences of culture, of gifts, of opinions, are truly part of the wealth of such a nation.

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Week by Week

CONGRESS was tied in a knot as the week progressed. Senatorial committeemen held out for "prevailing wages" amid predictions of inflation and ruin boisterously scattered by advocates of the White House point of view. So serious was the challenge to Mr. Roosevelt's leadership that even the firmly marshaled Democratic forces in the House began to waver and to suggest treasonable relations with various insurgencies. It was reported that the President would appeal for popular support against a recalcitrant Capitol; it was just as promptly denied that he would do any such thing. The most satisfactory inference, probably, was that time would be allowed to discern the real mood of the country—a commodity the supply of which Mr. Roosevelt has thus far been able to gage correctly. Despite the fact that the palm-readers were bolder than ever in presaging inflation, there were many who felt that the trend was rather toward a definitive showdown with the "Radical" groups. These may gain sufficient momentum to stage an effective movement for independence, thus imperiling the congressional alignments so vital under our system of government, which demands congressional majorities for every species of legislation. On the other hand, those groups would undoubtedly lose a great deal of their power if it once became clear that the Democratic party was no longer committed to dickering with them. Manifestly something must happen if there is not to be a disastrous stalemate in Washington this spring.

The Trend of Events

WHILE what may be described as the non-profitable operations of politics continued to hold the headlines and take first place in most serious conversations, business of the kind that creates and distributes real wealth and pays wages, all assumably at a profit, has been making very remarkable progress. The increase in industrial output which developed rapidly in December was continued in January and February. At the end of January, industrial production was at 90 of the 1923-1925 average of the Federal Reserve Board's seasonally adjusted index. Compare this with the rhythm of 84 in 1931, 72 in 1932, 65 in 1933 and 78 in 1934. The advance was accompanied by an increase in factory employment and payrolls. Employment was at 78.6 of the board's 1923-1925 average, compared with 73.3 a year ago, and payrolls at 64.1, as against 54 a year ago. Various rumors have it that all of this is accounted for by anticipation by employers of extensive strikes. The workers, it is said, are merely waiting for the advent of good weather so that the hardships they and their families will have to endure if they cease working will at least not be aggravated by the need to keep warm. How much of this is bluff in the unending struggle to increase this one's share, as opposed to that one's share, in the real wealth available, is extremely hard to estimate realistically. How far the President's ability, proven in the past, to compromise major conflicts so that all the destructive features of open warfare shall not impose their uncertainties and hardships on combatants and noncombatants, can still be effectively implemented, also is hard to gage fairly. Advocates of violence boil at the very thought of peace, unless it is to be peace which they will dictate by the gun and the simple expedient of cutting their enemies off from any means of livelihood in the new dispensation. In this confused situation, the greatest courage is required to be an advocate of peace, to be an advocate of facing the fact that human institutions, outside of the books of pipe-dreamers, are always distressingly short of perfect and that their improvement is gained by laboriousness and irksome attention to details.

Business or Bullets

THERE is much talk these days of Mexico, and also of old St. Peter's Church, in Barclay Street, New York. We are indebted to the "Catholic Family Almanac—1873" for a bit of information which joins both. "Father William O'Brien," says the "Almanac," "shortly after his appointment in 1787 as pastor of old St. Peter's in New York City, went to visit Señor Don Alonso Nunez de Haro, Archbishop of Mexico, his friend and quondam fellow student, to obtain means to finish and adorn his church. The Archbishop received him with characteristic kindness. He obtained $4,290 in the city of Mexico, $1,000 from the Bishop and chapter of Puebla de los Angeles, and several paintings; among others, a Crucifixion by Villejo, a celebrated Mexican painter." It may be added that both Father O'Brien and Archbishop Nunez attended the University of Bologna, which equipped quite a number of Irish Dominicans for missionary work in the United States, and that Villejo's painting still adorns old St. Peter's. Why not be mindful of this story, now that the opportunity to do something for Mexico has presented itself in so tragic a fashion? It often seems to historians that the eighteenth century was a particularly difficult time for the Church. Even so, one feels that Catholics in those days had a far better understanding of the universality of the Christian mission than prevails in our epoch. Five thousand dollars was a good deal of money in those days, and yet one pastor got it in

Mexico and New York

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Mexico, to which many of us feel infinitely superior. The success cannot have been due entirely to the fact that Father O'Brien was Irish: Mexicans must have understood what belonging to the Church really and truly means.

The Gold Clause Decision

MUSING on the Supreme Court decisions in the gold clause cases, an observer remarked that an institution said to be made of reinforced concrete had turned out pleasantly enough to be a thing of rubber. Had the justices decided that government obligations, at least, had to be paid in gold, the result would have been a great deal of turmoil which we are far better off without. And yet the promise so to pay was undoubtedly there. The United States had declared, quite as if it were then visualizing possible monetary unsettlement, that it would meet these obligations, when due, on a gold basis. How, then, can it now refuse to keep its word? This query is a nice one, which the majority opinion skirted by denying to creditors the right to sue the government for breach of promise. Nevertheless the stark fact remains that a state which is not obliged to keep its word on one matter need not keep it in another, provided of course that it solemnly passes a law not to. Perhaps this last observation is the important one. When the United States finds itself party to a contract which seems unduly burdensome, it can authorize itself to break that contract. All this is not wholly pleasant to contemplate, but governments have been doing that kind of thing since time immemorial. In the present instance, there is comfort in the thought that the action plainly served the interest of the nation as a whole. The historical woods are full of rulers who didn't bother about a little detail like that.

"That Strain Again"

IN THE ceremonious recalling—natural and appropriate in the circumstances—of the achievements of our distinguished visitor, Mr. Belloc, there is no danger that his serious work will go unmentioned. His services to civilization in the field of economic formulation, of historic research and restatement, of topography and travel, of literary excellence, are being and will be justly enumerated. But there is another side to Mr. Belloc, too little known, too often forgotten—even, alas, by Mr. Belloc himself. How many among his admirers have learned it intimately, at first hand? A few, perhaps, have read the glorious books of beasts, "For Bad Children" and "For Worse Children." But how many have even heard of the rhyming "Cautionary Tales" and "Modern Traveler," feasts of wit and soaring fun, in which human foibles, political, personal and imperial, are polished off as shrewdly as in the author's most serious prose? Who can quote the drinking song about the Pelagian heresy, from "The Four Men," or the racy, out-of-this-world dog-Latin rhymes—so featly perfect, so monstrously funny—from "The Path to Rome"? Who knows the itinerary of Peter Wanderwide, or the literary prescriptions of the heavenly Dr. Caliban? Then there are those dozens of high-hearted essays scattered through the collected volumes—who can pick them out? Who has felt the windlike urgency or tingled with the happy spleen of "The North Sea," or shared the immortal spirits of "The Spy," or known the ironic perfection of "Achmet Boulee Bey"? "That strain, that strain again, Mr. Belloc," wrote one of his adversaries, "and we care not whether you be friend or foe!" So say not we, of course—we care greatly. But if that strain were really lost, to Mr. Belloc or to his readers, nothing could replace it. Doubtless there are more important victories; but even they could not replace it.

Radio for Children

JUVENILE radio programs have been treated to a bath of criticism. Though the entertainment provided by a group of Scarsdale, New York, women seemed a little amateurish and made to order, several qualified observers of broadcasting agreed that the idea behind the entertainment was right. The New York *World-Telegram* critic hit the nail on the head when he remarked that children now get only what a group of hard-boiled advertisers think is the stuff. They refuse to buy skits which are shy of murders and holdups, not because they know anything about child psychology but because they see their kids play Indian and cow-boy. Juvenile literature has got over that long ago. Under the guidance of intelligent editorship, it has learned how to appeal to the youthful imagination and to utilize the great tradition which has rooted "Peter Pan" and "Alice" in millions of child hearts. What can be done about it? Surely there must exist somewhere an advertiser who could be talked into utilizing the prestige of the Scout movement to offer a valuable program. Otherwise we should be forced to conclude that commercialization has set too high a price on radio time, whether that be reckoned in dollars or in terms of the sacrifices of a cultural kind which must be brought by the community at large. Naturally only the absolute idealist will fancy that radio could ever serve a Christian use, dramatizing stories of saints, for example. To this possibility we shall awaken only after it is years too late. A biblical text no higher critic ever attacked is the one which declares the children of light are not wise in their generation. The evidence in favor of that is overwhelming.

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THE LINE OF CLEAVAGE

By ELMER MURPHY

That the machinery which the New Deal has devised and set up "has not worked" is the contention of Mr. Murphy's paper. Can the wheels be kept in motion by continuous public spending? If not, what else can be done? Round this query the debates now in progress are raging. Obviously the answer must lie in some compromise between private enterprise and collective operation. The "point of rest" is difficult to find theoretically, but there is reason for believing that it is being found as a consequence of natural trends.—The Editors.

LEGISLATION, like an earthquake, has a radius of diminishing disturbance, but somewhere there is always a line of cleavage, or what the seismologists would call a "fault," at which the conflict of contending forces centers. The surrounding area may be more or less agitated but the tremors are secondary, however disastrous they may be, and do not disclose the cause of the upheaval.

Legislation enacted by the Seventy-third Congress — the "experimental Congress" — dealt mainly with these secondary effects. There was little in what it did that centered in the clash of fundamental interests or the collision of fundamental political and economic doctrine. The New Deal, as far as it had gone, was for the most part a shake-up of the Old Deal and readjustment of it to new conditions. Certain practises were modified, certain activities were a little more stringently regulated, certain ideals were brought into clearer perspective, but the exponents of the new order insisted that all this meant neither the destruction nor abandonment of traditional beliefs. They even contended that all of the changes made were intended to achieve long-standing ends and could, by resilient interpretation, be brought under the protecting eaves of the Constitution.

There was, of course, an outcry against "regimentation." Vehement protestations were made against the undermining of "individualism" as a basic American doctrine. The administration was charged with heading toward a "socialistic" and away from a "democratic" state. These dangers were more anticipated than real. There was not much regimentation in the regulatory measures, such as those affecting banks and securities and commodity exchanges. Buying and selling went on in much the same way as before. Curtailment of individual initiative by the industrial codes was relatively slight. The agricultural processing taxes went a bit farther, perhaps, but of all the many experimental measures enacted by the last Congress, the T.V.A. and kindred dam-building enterprises alone smacked of downright autocracy, socialistic or otherwise, and these were condoned on the ground that they were needed as "yardsticks," although some regarded them as bludgeons.

When the Seventy-fourth Congress convened, it faced a new perspective. The tremors created by the preceding Congress had abated somewhat. A few chimneys of business had toppled over. Some cornices had been shaken off the industrial façade. The economic landscape remained, none the less, much as it was. But the rumbles continued. Obviously, the legislative earthquake had not entirely passed. The center of disturbance was still in turmoil.

The adjustments in the economic machinery made by the experimental Congress had not the anticipated effect. Some improvement had been achieved. The various regulatory devices might have made for greater smoothness of operation but, left to themselves, the wheels did not turn. The volume of unemployment was not very much reduced and the problems that hovered in its wake—relief, public works and others—became more baffling. In the meantime a mounting national debt was paving the way for the inevitable accounting.

That is only another way of saying that the New Deal machinery has in large measure been perfected and set up but that it has not worked, at least to the extent of overcoming the effects of depression. The thrifty and the fortunate are reluctant to invest, the consumer is still reluctant to buy other than the indispensables which the economists call "consumable" goods, and the laborer must, perforce, stand by idle because there are not many vineyards to work in. Somewhat plaintively the New Deal advocates are asserting that business, or those who conduct it, has been unjustifiably timid; and to overcome this timidity more or less official assurances that the profit system is to be preserved and that private initiative will get the reward it earns, have been forthcoming.

Why or how this came about is neither here nor there. The fact remains that the task of the new Congress is not to set up more machinery or to improve upon the old but to make any kind of machinery that will banish the effects of depression. The machinery already set up cannot be propelled indefinitely by the motive power of public spending. There are limits to the indebtedness which public credit can sustain. The

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loftiest social ideals cannot escape the attrition of realities exemplified by the money drawer. Scarcity is the fruit of idleness, and hunger for the things that make for better living is not likely to be satisfied with monumental dams, public buildings and wide highways.

To make the machine go, then, is the question around which the storm of conflict now appears to be revolving. It represents the line of cleavage where the contending forces are at grips, the geological fault which gives rise to the disturbing tremors. There are two ways of doing this. One is by the spontaneous initiative of individuals prompted by the hope of bettering their lot—private enterprise. The other is by government operation—collective enterprise. Unfortunately, the two methods, like oil and water, will not mix. They are inherently antagonistic. When government enters a particular field of economic activity, private enterprise withdraws.

Hope that a reconciliation will be effected persists. The President holds steadfastly to the belief that private enterprise and public operation can be made, like the lion and the lamb, to lie down together, but the instinctive mistrust between the two goes deeper than words. A way out is sought by the formula, "non-competitive enterprise," but if this no-man's land exists at all, it is a very narrow ribbon, indeed, between the opposing forces. The fields of productive activity which government can enter without treading on the toes of private business are negligible patches in the broad economic domain.

Obviously, as long as instability prevails along the line of fault, the tremors will continue; and as long as the tremors continue, private enterprise will be hesitant, unemployment will prevail and the government will draw nearer the point at which it will be compelled to resort to desperate expedients to sustain its credit or to take over the responsibilities of business management. And there will be tremors. Fanciful plans will be brought forward in the new Congress, like bricks without straw, with which to build a new social régime. Proposals will be made to spend lavishly billions of fictitious money. But these, it now appears, need cause no great concern. The dominant influence in the shaping of national policy is that represented by the President and there is no reason to believe that it will not, with minor exceptions, prevail.

What is the precise point of contention, the focus of the disturbance? The breadth of the gap between the two extremes—the individualist who insists that he should be permitted to carry on his business as he sees fit, on the one hand, and the social reformer who juggles with billions of dollars without any notion of where they are to come from, on the other—need not be measured. They are, it is to be hoped, both negligible. The most serious difficulty is the difference between the individualist who is apprehensive over the lengths to which New Deal reconstruction is to be carried and the New Deal exponents who insist that business follow and not question the motive or intent of government.

This difficulty is not so insurmountable as it might have appeared two years ago. Individualism, as represented by industrial management, has gone far to subscribe to the aims of the New Deal. It has recognized the need of social security. It has approved, in principle, unemployment reserves, old age pensions, collective bargaining. It has acknowledged the existence of abuses which stand in need of correction and trade practises which should be outlawed. There is no vast difference of opinion between hard-thinking business and the responsible exponents of the New Deal as to the general purposes to be achieved.

The conflict arises over the method of achieving them, but a dispute over the method of operating a machine can stop it as effectively as smashing the wheels. The reformer who insists that the sole function of business is to promote social gains is as much of a clog as the individualist who insists that its sole function is to make as much money as possible for him. Making faces over the fence is not likely to make for the neighborly understanding essential to progress. Congress cannot compel business to exert itself to further altruistic social experiments or governmental aims. Neither can business hope to evade the responsibilities it owes to society, and at the same time reap all the advantages it derives from it.

As long as the disturbance along the line of fault, where the conflict between individualistic and collectivistic forces centers, continues, disconcerting shocks will occur. The only hope of security appears to be a fixed balance between the two sides of the rift. This means a definite understanding of how far the two doctrines are to prevail. The immediate question is not whether the one shall be elevated and the other depressed, but whether they shall come to rest at a certain point. The evil of earthquakes and legislative reform is their indefinite prolongation.

Whether the Seventy-fourth Congress will prolong the disturbance is still something of a question, but there are indications that the advocates of the New Deal and exponents of economic individualism are coming much nearer together. The former are more openly acknowledging that private initiative and the profit motive are preferable to political management of industrial enterprise. The latter are, on their part, acknowledging their social responsibilities. If they can reach an agreement, expressed in converging aims, and Congress seals the bargain, the country may take hope that the depression is over.

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MEXICO: AN INTERVIEW

By R. L. MARTIN

WHILE visiting His Excellency, Archbishop Leopoldo Ruiz y Flores, Apostolic Delegate to Mexico, in his refuge at the College of the Incarnate Word near San Antonio, Texas, I noticed a photograph set in a prominent place on his writing desk.

"Would you mind telling me," I asked, "whose portrait this is? It seems to me I recognize the face, and yet I cannot quite believe I am right."

"Yes," answered the Archbishop, smiling gently, "it is a picture of General Calles. I keep him there in order that I may be reminded to commend his soul to God every day."

His Excellency refrained from adding that General Calles himself would scarcely welcome such a manifestation of Christian spirit; but this must have been the thought which made his old eyes behind gold-rimmed spectacles twinkle so ironically. A firm little man of seventy years, brown face alive with intelligence under the violet cap, Archbishop Ruiz displays to a remarkable degree the suppleness and fortitude of mind taught him so long ago by the Jesuit Fathers at the Gregorian College in Rome. And who can say that he does not need all his reserves of spirit today, when the Catholic Church of Mexico is undergoing the most serious phase in those recurrent troubles which have beset it since 1857?

Perhaps the best way to shed some light upon the whole situation in Mexico is to give a full and straightforward account of the actual plight of the Mexican clergy today, against the background of recent Mexican history, as related to me by the Archbishop. Because of his high official position in the Church, because his situation as an exile allows him to speak frankly and, finally, because years of study and discipline have trained him to judge without passion, he is probably better fitted than anyone else to express the Catholic viewpoint. The interview accorded me is, incidentally, the first formal interview he has ever granted to the "secular press" of this country.

"I was born seventy years ago," began His Excellency serenely, "in a town called Amealco, in the province of Queretaro—the same state where the unhappy Emperor Maximilian was executed three years later by the Liberals. I grew up in a period of attacks upon the rights of the Church. For the Liberal leader, Juarez, was then engaged in reapplying the old anti-religious measures of 1857—including the outlawing of all religious communities and orders, and the confiscation of Church property—which had been written into the laws but only sporadically put into effect. These are my earliest memories, even though the subsequent dictatorship of Diaz allowed the Church to flourish in peace again for nearly thirty years.

"During forty-six years I have been a priest, and during thirty-four of these a bishop. I am now in exile for the third time, and have no thought of returning to Mexico unless I am invited by the government—though, personally, it is my dearest wish to see Mexico again before I die and to be free to resume my duties as archbishop in the very beautiful province of Morelia.

"In 1914, I was exiled for the first time by Mr. Carranza, and spent the following years until 1919 in Chicago. The chief difficulty at that period arose in connection with our protest over the confiscation of Church property. Openly, the Mexican Church had not been permitted to hold any property in its own right since 1857, when all the wealth of the Church—amounting to no more than 50,000,000 Mexican dollars—had been seized by the Liberal government. At that distant time, the Liberals were attempting to realize the principles of the French Revolution, and I believe that in their way they were truly sincere. The revolutions of those days were saintly things compared to the so-called socialistic revolution ushered in by Carranza, Obregon, de la Huerta and Calles.

"In 1914, the government of Carranza undertook to enrich itself by attaching the property which the Church had been able to reaccumulate quietly during the peaceful era of Diaz. This amounted to perhaps 10,000,000 Mexican dollars, and was all listed in the names of outside individuals who held it for the benefit of the Church. Carranza's soldiers seized the books of the various chanceries and learned under whose names the Church properties were concealed. Thus only the church buildings, seminaries and hospitals remained to us, but no funds to support their work. And if the Church is criticized today for giving insufficient schooling to the Indians and the poorer class of Mexicans, it must not be forgotten that the financial basis for this vast educational work was continually taken from her.

"Another and more serious blow, which threatened the very existence of the Mexican Church, was contained in the anticlerical articles in the Constitution of 1917. According to this document, which not only revived the laws of 1857 but enlarged upon them, the Church was actually put in the position of an outlaw body. No foreign

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priests were to be allowed in the country, and those who remained must be registered by law and rigidly supervised. Religious worship and religious schools were subject to proscription, and the influence which the Church has always exerted over the most profound events in the life of man —birth, marriage and death—was directly challenged. Civil registration of births and civil marriages were made obligatory. Burial by civil authorities only was permitted. Besides the serious effect on the moral prestige of the Church, these articles aimed at diverting all the regular sources of Church revenue into the civil treasuries.

"Owing to the intervention of American troops in the disorders of 1918, the politicians found neither time nor opportunity to enforce these Articles of the Constitution to the limit for a number of years. Moreover, since the revolutionary rulers of Mexico were even then deeply in debt to American bankers, they were persuaded to yield to advice from that source and postpone their intended attacks against the Church. In 1919, the head of a large bank in Mexico City showed me a letter which he had been entrusted to deliver to Calles, from J. P. Morgan himself, the great international banker. This letter stated frankly that peace in Mexico could never be assured, as long as the government persisted in its acts against the Church. 'And unless there is peace,' said the letter, 'we cannot work with you.'

"But the Constitution itself remained, as a perpetual sword hanging over the Church. Suddenly in February, 1926, President Calles—possibly with the idea of alarming his foreign creditors to the point of granting certain financial concessions, and also with the idea of making the Church a scapegoat for the internal discontent of the people—decided to enforce the Articles of the Constitution. Since no by-laws providing for their enforcement had ever been enacted, Mr. Calles proceeded for a time without being burdened by regulations.

"Four thousand Catholic priests were serving in Mexico at this time, of whom 1,000 were foreigners by birth. The latter were arrested where they stood, some in their cassocks and some in their sacramental robes, were taken to Vera Cruz without a penny in their pockets, placed on outgoing vessels and returned to the countries of their birth. All religious worship and all religious ceremonies were suspended, and many priests who attempted to carry out their sacred duties were wounded or killed. In the province of Jalisco alone, there were twenty real martyrs, shot down by soldiers on the orders of their generals—for usually the poor fellows are constrained to obey their generals.

"As speedily as possible, the necessary by-laws were issued, establishing penalties in the shape of fines or imprisonment for all who persisted in their loyalty to the Church. Baptism and church marriages could only be performed following civil ceremonies. Poor peons desiring to marry were obliged to pay 10 pesas each for a doctor's certificate and generally 12 pesas for the marriage itself—where the church fee had been regularly 5 pesas, and parish priests had been instructed not to ask even this from the very poor. All ritual in the cemeteries was forbidden, though in some towns it was permitted to take the corpse to the church for a blessing.

"In addition to this, President Calles obliged each of the twenty-nine states and two colored territories of Mexico to fix the number of priests allowed within its border, and each state decreed its own quota with great variety. Some allowed one priest for every 20,000 people, others for every 50,000, others for every 100,000—and some no priests at all. The proscribed priests went into hiding, however, and continued their duties at great personal risk.

"In my own town, the capital of Morelia, for instance, not one priest was allowed in 1926, for a population of 48,000. At that time we had resort to a very nice practise. In each city block a girl was appointed, with this duty: to visit daily all the houses in her block, asking, 'Have you children to baptize or sick for the last sacrament? Will you make your confession or receive Communion?' She alone knew where the priest was. And at night the priest, disguised as a peddler, visited people on the list given him. And the Holy Father granted to Mexico the right to receive Communion at any hour of the day or night, without fasting.

"I myself was exiled for the second time in 1927 by Mr. Calles, and was recalled in 1929 through the intervention of the United States Ambassador, the late Mr. Dwight Morrow. Through the good offices of Mr. Morrow an agreement was also reached whereby President Portes Gil declared officially that the Church could continue, recognized the hierarchy of the Church and promised to consider a petition signed by nearly 2,000,000 persons requesting that the Constitution be amended. In the meantime, the President promised to interpret the laws in a friendly spirit, not a sectarian one. Of course it is only a supposition, but I believe that Mr. J. P. Morgan asked the President of the United States to send Morrow, who was lawyer for the bankers, as Ambassador in 1927 and thus things were straightened out. As legal adviser to the great banking house, it was easy for Mr. Morrow to obtain the necessary concessions from the Mexican leaders. It is true that his dealings in behalf of the Church were somewhat delayed, owing to the assassination of President Obregon in 1928, and could only be resumed with the accession of Provisional President Portes Gil.

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"Thus, after 1929, worship became public again, and a majority of the priests could come out of hiding. But the Governor of Vera Cruz, Mr. Tejeda, who had never been in accord with the agreement, issued new decrees in 1930, limiting the number of priests in his province to fourteen for more than 1,000,000 people. Actually not one priest was allowed, for as soon as one was appointed he was promptly arrested. Other states followed his example, until today there are twelve states where not a single priest is allowed, and their bishops are exiled to Mexico City or abroad. The latest humiliation comes from Puebla, third largest state in Mexico, where the Governor has been requested to decree that the twenty-three priests allowed in his province must all be married and over fifty.

"On September 29, 1932, the Pope wrote a letter to the Mexican bishops, complaining of the persecutions against the Church in spite of assurances given in the agreement of 1929. The President immediately issued a statement very injurious to the Pope and charged him with pushing the Catholics into counter-revolution. I answered the President at once, saying he was mistaken and giving the general terms of the letter which had been cabled to me by the Holy Father. Thereupon Congress unanimously voted my exile on the night of October 3; and on the morning of October 4, at five o'clock, I was arrested in Mexico City on the verbal order of the President, even before the formal authorization from Congress had reached him. I was taken to a mysterious house on the outskirts of the city, kept there until one o'clock, and then put aboard a plane bound for the United States."

"Weren't you afraid of some violence?" this listener asked.

"Oh, no," replied His Excellency, and added not without irony, "They still have a little respect for the bishops. But I must tell you more about my trip. That was the first time I ever flew in an airplane!

"After about three hours our plane ran into heavy storms, and the pilot, who was an American, insisted on returning to Tampico. So the government, not wishing me to spend even one more night in Mexico, rushed me by train with an escort of fifty-four soldiers to Laredo, Texas. Ever since, I have been a guest of the good Sisters here, though naturally I have retained my functions as Apostolic Delegate and remain in close communication with the Mexican bishops. And now," he concluded with a sigh, reaching into a pocket of his crimson-buttoned cassock and extracting a small, old-fashioned snuff-box, "I believe I have described to you in some detail the events leading up to the present-day tragedies."

"Just a few questions, to bring the story up to date," this correspondent urged. "Can you tell me, for instance, exactly what clerical forces the Church has in Mexico today?"

The Archbishop hesitated for a moment, as he inserted a pinch of snuff in one nostril, then nodded his head with an air of sudden decision. "Officially, only 300 priests are permitted in all Mexico, to serve 15,000,000 people, of whom nearly 90 percent were born into the Catholic faith: 300 priests, as compared with 360 generals in the army!

"Actually, the number remains the same as after the deportations of 1926—around 3,000. No priest, unless forcibly ejected, leaves Mexico today without permission from his superior. When one of these is exiled or imprisoned, his place is filled by other Mexicans who must now be secretly trained abroad for the priesthood—a number in schools and monasteries in the United States. That is why the Governor of Puebla demanded that all priests in his province be over fifty years old!

"Twenty-seven hundred priests now live in hiding in Mexico, in the mountains, in the villages and the large cities, working to keep the Faith alive. The people bring them chickens, eggs and potatoes to eat, so that they exist like the apostles of the first Christian days. They answer sick-calls or go to perform the last rites, frequently at risk of their own lives. They say Mass in secret chapels, and keep the Holy Eucharist in private houses. Several months ago, a law was passed confiscating any private dwelling where religious services were known to be carried on. And yet I have learned in the past week that in one state where not a priest is allowed, eighty-three priests are working in secret; and there in one day 30,000 people recently received Communion."

"But you have said that the clergy labored under very nearly the same conditions from 1926 to 1929. What, then, do you consider the aims of the present drive and how does it differ from previous ones?" I asked.

"The aims of the present drive have been stated quite frankly by the politicians themselves," answered His Excellency. "About six months ago, a meeting was held in the province of Sonora, presided over by Calles and attended by President-elect Cardenas and many governors. Complaints were made about the widespread opposition to the new Public Instruction Bill—opposition which they claimed the Church was fostering even in provinces where no priest is allowed. This bill, which involves the closing of all parochial schools and the teaching of scientific atheism in public schools directed by the government, was announced in June and approved in October, 1934, to be enforced January 1.

"The group which met in Sonora resolved, therefore: to send away all the bishops and

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priests, a few at a time; to eventually close every church. The present drive differs from that of 1926 in that it is to be accomplished gradually, for the sake of avoiding too much publicity, and for that reason it is more dangerous."

"Calles is no longer President, yet you speak as though he were the individual most directly responsible for the present drive," I commented.

"Yes," resumed the Archbishop dryly. "General Calles founded the National Revolutionary party in 1926, and since then he has been the real power behind every President. He is clever enough to control all the generals and all the governors, who are likewise generals and whom he allows plenty of freedom in collecting taxes throughout their provinces. But there is always the danger of a falling out among ambitious men. When this possibility arises, Calles unites them again by presenting them with a common enemy: the Church, not the capitalists, as you might expect from a government professing socialistic aims. In this respect, the motives behind Calles's attack upon the Church closely resemble those of Hitler in his persecution of the German Jews."

"Then you do not believe General Calles to be sincere, in his expressed intention of educating the people toward socialism?"

"How could I believe it?" exclaimed His Excellency, with just a trace of heat. "Calles does not really care what the people think, so long as he is master of their thoughts. In one of his latest speeches he said: 'We have control of all riches, all industry, but we do not yet control the consciences of the people.' With this in mind, he actually sponsored a Mexican Catholic Church, which was a department of the government and headed by a patriarch named Perez. When the plan of a government-owned Church failed, he decided it was better to have atheists than Catholics.

"Some of Calles's actions, such as the government distribution of lands to the peons and the establishment of minimum wage laws in industry, have won a good deal of sympathy for him among the poorer people. But it still remains a fact that Calles is personally the richest man in Mexico. He owns El Mante, the richest sugar mill in Mexico, worth 10,000,000 pesos; the estate of Santa Barbara, worth 2,000,000; the estate of Soledad de la Mota, worth 1,500,000; and is the principal stockholder in three great corporations, the F.Y.V. Company, Peraleo Company and Azucan Company. Thus I do not believe Calles represents any serious danger to the principle of private property, which the Church likewise supports though in a somewhat different spirit; but he does represent a threat to the Church."

"There are rumors today that Calles is seriously ill. In the event of his death, what do you think would happen?" I inquired curiously.

"If Calles died, I believe the Church could come back. For there would be splits among the party leaders, personal parties would be formed, etc., which would have to show some tolerance toward the Church to gain the sympathy of a good part of the people."

"And finally," I asked, "what do you feel is the present outlook for the Mexican Church?"

"The clergy," stated Archbishop Ruiz, "must continue to work in hiding, and to train some students in the United States and Europe who can go to Mexico to work. Eventually, I think that someone will appear who will start by granting, if not real freedom to the Church, at least tolerance. Perhaps the actual President will become convinced of all the evils of the present way and will grant this. With a little freedom, the Catholics of Mexico can peacefully arrive at securing the amendment of the Constitution. For as long as the anti-religious laws remain written, they will always be a great menace."

BUREAUCRACY AND PATRONAGE

By PHILIP BURNHAM

THE MOST important political debates that have so far occurred in connection with the Seventy-fourth Congress have taken place in committee meetings and have not been conducted under vigorous party leadership and with party discipline. Up to this writing, only the World Court adherence bill has been carried spectacularly to the floor, and that bill was defeated by a Louisiana Democrat, a private journalist and a private radio speaker. Divisions over relief and security bills are between congressmen who have different ideas on taxation and borrowing, the pay due relief workers, the pensions proper for old persons and the possibilities and desirability of stimulating private enterprise.

The Republicans and Democrats have not lined up throughout the nation on these issues. Democrats are assumed to be, in general, supporting the administration, but they permit Republicans to choose the lines on which the political fight shall be fought, believing the popularity of the President's actions, propagandized in detail, places all opponents on the defensive. So far the only consistent attacks leveled in the great press against New Deal Democracy have not dealt with the problems in Congress, but have been on the

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issues of "bureaucracy" and "patronage." Condemnation of bureaucracy and patronage follow closely one another and are often combined in the same passages. The public is led to feel indignantly that both are interrelated elements of the same un-American folly. P.W.A. and the $4,800,000,000 relief bill are pictured as monstrous combination grab bags and tangles of red tape administered by a steadily growing army of bureaucrats. The whole program of the last two years is condemned as a plot to give the Democrats the price to pay for the electorate in exchange for their freedom.

The charges of bureaucracy and patronage which run parallel in propaganda are in actual fact contradictory. If you attack one you would do well to uphold the other, for bureaucracies and patronage, in their ordinary meanings, get along together very poorly.

The campaign against the spoils system is not new and not obscure in its immediate ends. The first thing objected to is the appointment of party workers to public offices simply because they are party workers, or their promotion in the public hierarchy for only the same reason. "Clean politics" people oppose this, and, thinking it over, find numerous reasons for their opposition. It hurts the efficiency of the public administration. It tends to increase public jobs. It costs money. It makes public employees without political pull discontented, and makes public employees devote too much energy to acquiring political pull. It gives "machines" and "bosses" executive and legislative and judicial power which for various reasons the critics do not want them to have. It keeps serious and intelligent career men out of public service.

The other great elements of the spoils system concern the dispensing of government contracts and subsidies. Under patronage these are given out in the same way as jobs, upon partizan considerations. The abstract principle once again is the strengthening of the party organization and the hidden purchase of the maximum number of votes.

It is not so easy to guess what people mean when objecting to bureaucracy. Judging from the newspapers, the criticism can evidently be broken down first of all into a vague feeling that the government is fussing about entirely too many things. There are too many laws, regulations, codes and rules. Furthermore, the individual is actually conscious of impositions made upon him personally by the government. And many critics simply dislike the public officials they know about.

All this, however, does not point to a very reasoned or historical definition of bureaucracy in the unwholesome sense. Classically, a bureaucracy should be a closed corporation doing a mysterious business in a mysterious way. Its officers should be practically irremovable, responsible to a justice that is not the common citizen's justice, and protected from the ordinary onslaughts of common fortune. They should attain their positions by a method governed by those already within the bureaucracy, and the qualifications for entrance should be highly esoteric. The officers, being irresponsible before the people, should be out of touch with the waves of public sentiment that sweep the population. Their mode of thought and the problems they think on should be unrelated to the generality. Holding their jobs at their own pleasure, they should keep them all their lives and have no interest in outside careers. Protecting their peculiar position, they should be closely knit together in a service attitude. True bureaucracies have always been considered a dead weight to change, as either a stabilizing element for the community or a wall in the path of progress.

The patronage should certainly work against this sort of public service. A quick rotation of officers and the enlistment of non-professional public servants, whose minds are definitely not on their nominal jobs but rather on the strength of their party among outside groups and individuals, should preserve the spirit of the public service from any hint of cliquishness. The working conditions and pay of permanent "bureaucrats" would be sacrificed for the benefit of exempt party appointees. The necessity of putting just anybody in any office at all would keep administration from developing any but the most common and democratic of entry or service qualifications. Few men whose position depended on the power of a district leader would cut themselves off from outside interests and the prevailing sentiments of their fellow citizens. Under the spoils system a government employee would be responsible primarily to the court of public opinion and he would have to resign himself to the fickle fortune of public popularity. And the more ruthlessly partizan the dispensation of subsidy and contract patronage, the less power and influence would the permanent, non-elective public servants have. They would be subject to the stratagems of organization bosses and the importunities of elected representatives. The civil service, that raw material for a bureaucracy, would be dominated and inhibited by the weedish growth of patronage. A patronage bureaucracy, if one may do violence to both terms, would be so mobile in its own composition and so variable in its purposes that it would certainly be no stabilizing nor hindering nor dead weight.

There is such a thing as the danger of patronage and there is such a thing as the danger of bureaucracy, but now in the United States they are two different dangers, and the more imminent the one, the less troublesome the other.

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As for the issue of patronage, it should be realized that there are two sides to the question. There are some excuses for it. The one which many serious students of civil service agree upon is that in a democratic country such as ours is often considered to be, the government has come to function on a two-party basis. There are "ins" and "outs" to check and balance each other, to guard freedom and restrain corruption, and to get out the vote and keep the citizenry interested. Our whole governmental organization of legislatures, commissions, lobbies and even departments and services, is formed on the assumption of two dominant parties. Furthermore, these parties are constituted in such a way that they require spoils to keep alive.

Under the American system it is taken for granted that the parties are not very different from each other. There is the assumption that voters will not be loyal to them because of the principles they stand for. They are rather synthetic creations which keep functioning because people want personal or business assistance from them. A corollary to this is that the whole population stands so nearly together on fundamental and important matters that they do not insist upon deep issues and that campaigns are only sustained by artificial respiration. Patronage could build up a bureaucracy only if one party remained in power over a very long period of years, and this could not happen unless some other issue should come to the support of that party. Even at that, during the long Republican dominance in the North and during the immemorial Democratic rule of the South, command of the patronage could erect no bureaucracies, but rather it checked the formation of even a proto-bureaucracy, a public service with permanent tenure.

The Democratic party has given ample evidence—and in no way more clearly than in its use of patronage—that it prefers to maintain party politics in the United States on the antique basis of profitable organization and inoffensive platforms, rather than to embrace clear issues powerful enough to divide the electorate into those who favor them as such and those who reject them. Having captured the regular Democratic party, exponents of the New Deal have obviously avoided statements and maneuvers that would definitely break down the barriers of their party, which is for the time being the majority party. Progressivism, EPIC, the American Liberty League, the Farmer-Labor party, all the feints at a political alignment on issues, are handled in a way that will preserve, if possible, the great historical division into Republican and Democrat.

The Republicans, perhaps somewhat desperate after their unprecedented rout, seem to be, in spite of themselves, threatening this comfortable and conservative condition. If the attacks on patronage and bureaucracy are accepted at face value, it is certainly a revolutionary change that the Grand Old Party is advocating. Political organizations would either wither and die or rise on real issues. The attack on bureaucracy, at present an offensive against windmills since public service in the United States is still dominated by exempt political positions which reach way down from the top of city, state and federal services, and still harassed by widespread patronage, can only be interpreted as an attack on governmental services and regulations. It is almost revolutionary anarchism. The Republicans are in danger of creating an apparent issue by seeming to fight for traditional, *laissez-faire* liberalism against New Deal, somewhat active, liberalism.

But it has further been pointed out that today even this would be a hollow issue, because the question of whether or not there shall be laws is archaic and unreal. During the last administration, Hoover, the law-maker, conclusively demonstrated this. Editorials about "bureaucracy" and "patronage" give us small light on the more realistic issues before the country. They point both back to the truly liberal issues that are outworn, and at the same time ahead to issues about a civil service which has not been born, and a division in politico-economic principle which neither Democrats nor Republicans see fit to recognize and clarify. Because of this, the debates in congressional committee rooms are on points which have little to do with the more or less official platforms that the parties, as parties, talk about. If the Republicans and their allies would recognize this, they would perhaps have to think of new slogans, but they could do it in a much less hysterical mood, for they would find that the differences between themselves and the Democrats are still of the type and extent that require dramatic campaigns and generous patronage as supplements to maintain the loyalty of voters and the complicated mechanisms of their historical political organizations. As it is, the issues of patronage and bureaucracy which the Republicans have chosen and the Democrats accepted are traditional smoke screens and are built on the proposition that there is no bureaucracy in America and that there is and must be, patronage.

Delicious Warning

Rejoice, O lonely mountain, though this morning
Deepened your white repose;
The blue breeze followed and delicious warning
Flashed close above your snows.

In dismal autumn tenderly you bedded
Your creatures. Call them forth!
The eager south is plumed for flight and headed
Into the farther north.

CATHERINE MOORE.

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OURSELVES AND THE ACTOR

By RICHARD DANA SKINNER

THERE is a row of strong lights between the actor and his audience—mercifully shaded from the audience's eyes, but quite blinding to the actor. Those lights alone do not create the glamor of the actor. They merely heighten it. But they do form a barrier between actors and other mortals. They set the actor's life apart from reality. They place him in a world of his own—until he leaves the stage door. From that moment on, he must be exactly like the rest of us. He must pay bills, somehow. He must educate children. He must resort to the doctor in illness. He must find, if he can, the intangible comfort which we call a home life. Whatever else he may be to us, he is, to himself, just a man.

But we do not treat him as just a man, or even as a man and an actor. We want him to be always what he is behind that row of lights, a glamorous being apart from our own petty disturbances. We perhaps know, in a vague way, that he must rehearse for three or four weeks at no salary for a play that may last three nights. If he has not waived the terms of the standard contract, he will receive in all two weeks' salary for his pains. If the play does not close immediately, he may be forced to accept a cut in salary "to give the show a chance." A pleasant looking salary of $200 a week may easily resolve itself in the end, what with rehearsals and pay cuts, to a total of $600 for eight weeks of work. After that begins the long and painful hunt for a part in some new play, which, in the end, may fare no better than the first one. Many an actor who commands $400 a week would consider himself lucky if, in actual fact, he earned $4,000 in an entire year. This was true in boom days. Imagination can supply the answer for present times. When we come to the actors of small parts, those whose nominal salary may run from $30 to $50 a week, the facts are almost too pitiful to bear telling.

These people are our entertainers. They are supposed to help us forget our own cares in a world of make-believe. They are not only supposed to; they do it. They must dress well, for appearance's sake, even if it means an empty stomach. Appearance is part of their stock in trade. And then, to cap the climax of irony, they must be at our beck and call to help raise money for all the needy of the world. It is "good publicity for the show," their managers tell them when they are asked to do a stunt at a charity benefit. They may have rent collectors on their own trail, but they must dance or sing or weep at our command for the blind, the deaf, the unemployed. Perhaps it means staying up an extra two or three hours after a crowded day of matinée and evening performance. The added fatigue may endanger the voice or the health on which they depend for their precarious living. We do not ask about that. We simply ask that they "do their bit," so that we can take our own charity with the sauce of entertainment.

Perhaps this imposition on the actors is the price of their personal popularity. But is there nothing we can do to make up, in part, at least, for our confirmed habit of holding up the actor? The general notion of patronizing the theater more generously is not enough. After all, we are not expected to attend poor plays. But there are other ways in which we can fulfil an obligation. An opportunity is given us through the "benefits" the actors give for themselves at rare intervals. There is, for example, an annual benefit for the Catholic Actors' Guild, held this year on February 17. A special and delicate charity is involved in the work of this Guild—the charity of the inner man. The Catholic actor, alone and sick "on the road," wants a chaplain. The Guild sees to it that one goes to him—also food and medical care. The actor who dies far from his impoverished family is brought home for Christian burial. His family is tided over the period of acute distress. Innumerable needs, including those of character and soul, are met in innumerable ways. Through the Guild we can repay a debt: we can help the actor to help his own.

One must live among actors a great deal to learn the inwardness and the bald truth of their lives. So much of what they do and say is colored by a haunting fear—the fear of offending those for whom and by whom they live and work. When an actor does speak out for his fellow artists, there is always the suspicion (quite unjustified) that he is dramatizing for effect. He is too apt to talk about the "laughing clown." He is reticent about such homely and untheatrical realities as bills and groceries and rent. He is afraid of relinquishing the glamor created by the blinding row of lights. He does not want us to follow him too intimately after he leaves the stage door, and know him—as just a man. So it is for the actor as "just a man" that I am entering this plea, because he is incapable of entering it for himself. Let him keep the precious privacy of his own life. That is the least of his rights, as a man. But let us try to use a little intuition and understanding in eagerly giving him tangible evidence of our appreciation.

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WRONG HEADLINES

By ERNEST DIMNET

MANY people, in the course of my brief visit to New York, asked me details about the "bloody riots" of February 6 in Paris. The two words have a familiar ring, the ring of the American headlines. Headlines, as far as I have been able to infer from a good many observations, are placed at the head of a story by a specialist who is not required or even expected to read it, but who, running his eye rapidly along the copy, calls out a word or two likely to arrest attention and emphasizes those two words enough to create a little sensation. Stories, as I know through sometimes bitter experience, are only stories, not history, and the headlines introducing them are even more remote from the truth.

Several months ago, being, from the financial point of view, an American, I was delighted to see the report of one of Mr. Richberg's speeches entitled "Mr. Richberg assures against inflation." Good news. However, it was not quite so satisfactory to read in a sub-headline the explanatory statement that there would be "no orgy of inflation." What were those gentlemen going to do to poor Dollar? The explanation was given by the address itself which I read with the passionate interest of self-interest. Mr. Richberg had never alluded to inflation of the currency. He had meant inflation of stocks, down in Wall Street, and I mournfully found that the headlines man was reassuring me against the possibility of a restoration of my humble prosperity.

American newspaper-readers would undoubtedly rise against American headline-writers if they found them out as often as I have, but, as they only read headlines, they do not rebel and only wonder at the divergence between what they read and what they sometimes discover is the factual truth.

To revert to the "bloody riots" in Paris last year, about which I am asked questions, the headlines man lost a great opportunity of producing his sensation. For while, no doubt, imagining that he was making the most of the tragic evening of February 6, 1934, he was lamentably understating the case. He should have entitled the narrative of that event: "The Revolution of February 6."

What is a riot? A riot is a popular upheaval caused by some occurrence and not going any further than its own violence. What is a revolution? A revolution is the overthrow of a régime by a successful popular movement. The Boston tea party was only a riot, the Revolution was not really on till the Declaration of Independence made it clear that the British Monarchy was abolished in America, which henceforth was even changing its colonial name.

Now what happened on February 6? An irritated if orderly manifestation of 20,000 Frenchmen, most of them ex-soldiers, and many of them decorated for bravery, marched against the Chamber of Deputies in very much the same spirit in which the Parisians of July 14, 1789, marched against the Bastille: the Palais-Bourbon, like the old fortress, is regarded as the blockhouse of intolerable privileges. It matters little if twenty of those marchers were shot down by an obviously ill-commanded police. They secured the object for which they were marching, for the ruler of France promptly abdicated.

Who is the ruler of France? Not the President of the Republic, "who is not a head, but a hat." Not the Prime Minister, whose repeated overthrow leads the world to imagine that France, even in times of evident prosperity, is passing through endless crises. The ruler of France is the Chamber of 606 Deputies. And the Chamber is not arrogating to itself more than the Constitution grants it. The Republican Constitution of France was framed in 1875 by a Monarchist Constituent Assembly.

Kindly note that the majority of that assembly were not republicans. They were monarchists; that is to say, they preferred a monarchy to a republic. Why, then, did they vote for a republic? Because they were divided, one section preferring a Bourbon, the other supporting an Orléans. In 1874, they agreed to suspend their quarrel until one of the two Pretenders died. The year after that they manufactured a careful Constitution, as unlikely as possible to give them trouble when the day came for a Restoration: they vested all the power in the new Chamber—which they imagined would be as monarchist as they were—and gave none to either President nor Premier.

This paradox, like all paradoxes, was fruitful of absurd consequences, the chief one being that France, legislated to death, is not governed; another that the Deputies, like all selfish bodies, have done too well for themselves. Recently they voted for themselves a life pension of 42,000 francs after only four years on their job. The country loathes such a display of brazenness, and the Stavisky affair—a Krueger-like crookery—brought things to a head. Hence the march of February 6.

But, was that demonstration successful? Would you not call successful a (chimerical) march of Republicans in Washington which would compel the present Democratic Congress to send for no other person than Mr. Hoover and reinstate him in power? What would be an impossibility in Washington has been an actuality in Paris.

M. Doumergue, who had the support of the country, enjoyed only that of a small minority in the Chamber. He might have retained power had he not stated his belief that a republic should have a republican constitution, and that a reform, following a dissolution, was imperative.

The Chamber has been and remains beaten. It is not to the reformation that it objected, it is to dissolution, i.e., to the loss of a pension. The next Chamber, in 1936, will simply write into the Constitution the imperious will of the country to be really governed.

A monarchical restoration? No chance. A dictatorship? Where is the dictator? What France wants is a reformed democracy on the not very ambitious English or American model.

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SIR BERTRAM WINDLE

By JAMES J. WALSH

THE UNIVERSITY OF BIRMINGHAM, England, is just now engaged in honoring itself while honoring the memory of that distinguished English Catholic scientist, Sir Bertram Windle. As he began his scientific career at Birmingham, that is very appropriately chosen as the site of the memorial to be raised to him in connection with the Medical School. During the ten years he spent on this side of the Atlantic in connection with the University of Toronto, he was one of the most helpful members of the editorial staff of THE COMMONWEAL, which gratefully acknowledges his competent encouragement and faithful collaboration. His life is a striking lesson in many ways for our generation and his carer influenced deply many of those with whom he was brought intimately in contact.

Sir Bertram was the son of a minister of the Anglican Church, a graduate of Trinity College, Dublin. In spite of the strongly Protestant environment of his college education, and the fact that he had a thoroughly scientific mind, by the time he was twenty-five he had read and reasoned himself into the Catholic Church. He was then already well known for his attainments in science and especially original work in various phases of biology. Science and the Church presented no difficulties of reconciliation for him.

The first recognition of the value of his original work as a scientist came when he was selected as one of the co-founders and afterward the dean of the Medical School at Birmingham. At the age of about forty-five he was chosen president of Queen's College, Cork, Ireland (1904), and from this position did much to create a national university in Ireland with Cork, Dublin and Galway as the constituent university members. For this splendid constructive work in education President Windle was knighted by King George in 1912, and three years before that Pope Pius X had made him a Knight of St. Gregory. Our present Holy Father added the Roman Ph.D. to his numerous honorary degrees. When the serious post-war troubles developed in Ireland, Sir Bertram realized that his usefulness would be sadly impaired by the revolutionary disturbances and so he accepted the invitation to a professorship at the University of Toronto where he spent the last ten years of his life, taking many opportunities to deliver lectures in the States.

Probably no form of memorial would give Sir Bertram more satisfaction than that chosen. It is a dissection room to be known under his name and to be not only for undergraduate work but also for graduate work and original research in anatomy in connection with the university. This should disabuse many of their erroneous opinions that the Catholic Church hindered the study of anatomy by suppressing dissection. No one would have laughed more heartily than Windle himself at the idea that the Church was in any way opposed to the progress of science—real science. And he would have been one of the first to point out that most of the important structures in the human body which have been discovered during the past five hundred years by anatomists have been named after Catholic scientists who first discovered or described them. He would have added that until a century ago more dissection was done in Italy under the patronage of ecclesiastics than anywhere else in the world. As a matter of fact, papal physicians are the most distinguished group of men connected by any bond in the history of science. Men like Malpighi, Morgagni, Colombo, Cesalpino, and in our own time, Marchiafava, were chosen by the Popes to be their private physicians at a time when they were looked upon as the most distinguished medical scientists in the world of their day. Such things and many more of similar significance Windle has said much better than this in the more than score of printed books that he has to his credit.

Professor Windle's teaching at Toronto soon gave him a place of honor in the faculty. His public lectures on archeology, ethnology and anthropology came to be events in the collegiate year and attracted ever more and more attention and larger numbers in attendance. To the surprise of the university authorities, though he was delivering eminently serious lectures on rather recondite science, he was crowding the lecture hall. Windle had the gift for making even serious and complex science clear to the man in the street. He believed profoundly that the one thing necessary to prevent misunderstandings with regard to the Catholic Church and its attitude and teachings toward science is knowledge.

Besides the dissecting room at Birmingham, the generous donor who makes this monument to Sir Bertram possible, Sir Charles Hyde, Bart., has set aside a sum of money, the interest on which will provide every year a Windle Prize in anatomical research. This will undoubtedly serve to spur the competitive energies of students at Birmingham. Sir Bertram was a great believer in the value of original work as an educator and he himself had accomplished much in it. Nothing could have pleased him more than to have his name associated with an incentive to original achievement of this kind.

Sir Bertram's coming to America after his years in Ireland constituted a notable asset for the Church in America. He was welcomed very heartily and was provided with many opportunities to impress himself deeply upon audiences of many kinds. His contributions to magazines now that he was freed from the necessity for executive work soon made his name widely known. The editorial staff of THE COMMONWEAL recall with the happiest memories his helpfulness in the early days when it was so much needed. Personal acquaintance with him made the staff realize what a charming gentleman, what a broad and liberal scholar, what a penetrating and logical thinker, and withal what an intensely practical Catholic he was. His science and faith continued to broaden ever more and more as the years went on, and instead of interfering in any way with each other they added to his liberal-mindedness and made his teaching powers, which were very great, a veritable blessing to ever so many people who without his opportunities for study were deeply interested in the problems he had worked out for himself and the questions for which he had found the answer.

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Seven Days' Survey

The Church.—A committee of seven bishops met in Cleveland with the Most Reverend Joseph Schrembs, National Director of Eucharistic Congresses in the United States, to discuss tentative plans for annual diocesan Eucharistic Congresses and a National Eucharistic Congress every four years to foster devotion to the Blessed Sacrament. * * * The civil authorities of Strasbourg have consented to a solemn procession of the Blessed Sacrament through the streets of the city on July 21, the closing date of the French National Eucharistic Congress. It will be the first time such a procession has been held in Strasbourg since the Reformation. * * * The Holy Father has bestowed his blessing on the Knights of Columbus and their campaign for Catholic Action. Reports that the drive was getting under way have recently come in from the dioceses and archdioceses of Chicago, Baltimore, Boston, St. Paul, Cincinnati, Davenport, Des Moines and Omaha. * * * The ancient town of Cahors, sixty miles to the north of Toulouse, France, recently celebrated with both civil and religious ceremonies the sixth centenary of a native son, Jacques d'Euse, who reigned as Pope John XXII from 1316 to 1334. * * * The Catholic Evidence Guild of Washington, D. C., has announced the opening of its outdoor season on Passion Sunday, April 7. The Guild is planning a Good Friday observance of the Three Hours' Agony in one of Washington's parks. * * * Reverend Charles Van Duerm, S. J., author of the scholarly work, "The Vicissitudes of the Temporal Power of the Pope," has just observed in Malines, Belgium, his sixtieth year in the priesthood; it is estimated that Father Van Duerm has heard 800,000 confessions. * * * The Right Reverend Monsignor John A. Ryan pronounced the Benediction at the dedication of the new building of the Department of Labor at Washington, February 24. * * * Fourteen bishops, 100 monsignori and 1,000 priests, monks and Brothers attended the recent consecration ceremonies of the Most Reverend Raymond A. Kearney, Auxiliary Bishop of Brooklyn, the first Catholic bishop born in the twentieth century.

The Nation.—The uncertainty about the proposed $4,880,000,000 work relief bill was continued by the Senate's vote of 44 to 43 to include a prevailing wage amendment and the adoption on the following day of a motion to recommit the bill to the Senate Appropriations Committee. * * * The trial of former Secretary of the Treasury Mellon for tax evasion developed that, for the purpose of showing a $5,677,956 loss on his 1931 income tax return, stock was sold by Mr. Mellon to the Union Trust Company of Pittsburgh, Mellon controlled, and was later bought back at the same price for which it was sold by one of the many holding companies, all the dividends of which are paid to the former Secretary of the Treasury. Some $30,000,000 in securities which Mr. Mellon gave his children, Paul and Ailsa, also found their way into the Coalesced Corporation, which paid all dividends to the former Secretary. * * * Mr. J. P. Morgan, who recently sold six of his collection of old masters for $1,500,000, announced that he would sell in London his collection of miniatures, said to be one of the finest in the world, assembled by the late J. Pierpont Morgan. He is also selling the part of his shore front estate on Long Island acquired from the estate of the late Percy Chubb for $650,000. * * * The Commerce Department reported that the United States exported 1,835,554 tons of scrap iron and steel last year, compared with 773,406 tons in 1933. Of the total last year, 63 percent went to Japan. * * * A building service strike which threatened to involve 20,000 strikers and many more thousands of occupants of buildings in New York City was settled with the aid of the regional labor board. * * * The House voted the largest War Department appropriation in United States' peace time history: $378,734,448.

The Wide World.—A Hitler executioner, dressed in evening clothes and equipped with a shining axe, chopped off the heads of two women found guilty of implication in an espionage plot. The repercussions were numerous. While this is not the first time that the axe was used under Nazi law establishing it as the instrument of capital punishment in Prussia, the prominence and sex of the victims gave the event a great deal of advertising throughout a shocked world. * * * In Great Britain dissatisfaction with the government's recent alterations of relief and dole payments continued to find expression in parades and attacks on the government. Observers detected behind the scene official difficulty in keeping sterling on an even keel, and asserted that the present British economic and social policy was dictated in large measure by the requirements of the financial safety program. * * * The Hitler government was said to have demanded complete arms equality as a *sine qua non* if Germany is to consider returning to the League or signing any of the proposed European security pacts. Further developments seem contingent upon the outcome of Sir John Simon's impending trip to Berlin. Meanwhile the Soviets professed to take alarm at the tempo of German remilitarization. Protests were dispatched to various quarters of Europe, and the Kremlin asserted that Russia was fully prepared for "any emergency." * * * Nothing spectacular occurred in the Abyssinian region, but there must necessarily be an interval of time between the arrival of Italian troops and the beginning of actual hostilities. It seems as obvious as ever that Mussolini is bent on acquiring a slice of African territory. * * * The city of Halle prepared to observe, with appropriate festivities, the centenary of Handel. While the arrangements were being made, the discovery of new and valuable Beethoven manuscripts was announced.

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Mexican Developments.—His Eminence Denis Cardinal Dougherty, speaking in Philadelphia on the Mexican situation, eloquently summarized the results of nearly two decades of persecution. He pointed out that the United States itself has harbored many victims, notably communities of Sisters expelled despite the appeals of our authorities in their behalf; that papal delegates to Mexico have been insulted and banished; that freedom of every kind has been forbidden to the Church; that nearly 300 priests have been slain since 1926; that the number of laity who "have been done to death" approaches 5,000; and that the Russian government has spent $18,000,000 for propaganda in Mexico. The assembly of 35,000 persons which listened to the address did not request intervention by the United States government, but sent a strongly worded letter of sympathy to the Catholics of Mexico. In Washington Representative John P. Higgins challenged statements by Ambassador Francisco Najera to the effect that all was "quiet" in Mexico. "If you really believe what you said," declared Representative Higgins, "I challenge you to publish in the United States the solemn atheistic declaration which every teacher in Mexican schools (public and private, including American institutions) must take in order to hold his or her job. If you fail or refuse to acquaint the public with this oath, I will supply the authentic text and again challenge you to deny it." In the state of Yucatan, the pledge required of every teacher in an official school reads in part: "I declare myself an atheist, an irreconcilable enemy of the Roman Apostolic Catholic religion, and promise to strive vigorously to destroy it, ridding the conscience of all religious belief. . . . Also I declare that I will not permit in my residence religious practises of any sort, nor will I permit the existence of images; nor will I permit any member of my family under my control to be present at any act of a religious character."

What Shall Be Taught?—When two years of study and discussion of what social doctrines are to be taught the nation's 20,000,000 school children resulted in disagreement among the eleven leading educators chosen to prepare a report on the question, they decided to present their views individually. On February 26, at the most important session of the annual convention of the Department of Superintendence of the National Education Association at Atlantic City, they debated the question before 3,000 assembled school officials. Dr. Jesse H. Newlon, of Teachers College, Columbia University, leader of one faction, declared, "The historic capitalistic system is not the answer. We are moving toward a collectivist system to assure freedom for all." Professor Frederick S. Deibler of Northwestern University, on the other hand, extolled the blessings of capitalism which had brought the nation the greatest material prosperity the world had ever known. Dr. John W. Studebaker, United States Commissioner of Education, spoke for a third group which opposed the advocacy of either Communism or modern capitalism in American schools, "I am against the kind of indoctrination that seeks to impose upon students by the processes of propaganda the particular beliefs of the individual instructor. Academic freedom should mean the freedom of the learner to learn and not the freedom of the professor to profess or indoctrinate." His views received some support from Frank W. Ballou, Superintendent of Schools in the nation's capital, and Dr. Thomas H. Briggs of Teachers College, Columbia University, both of whom argued that the American people should decide what sort of social order they want before the public schools attempt to indoctrinate the young.

Incomes and Capital.—The third volume of a survey made by the Brookings Institution on income distribution in the United States has been released under the title, "The Formation of Capital." Capital is taken to mean real property: "implements, tools, industrial buildings, railroad tracks, power houses and other material instruments which aid man in the processes of production," and it is shown that the output of these things increases and decreases with the output of consumers' goods and not with financial savings. In our complicated system money savings do not necessarily go into the creation of productive capital. The Brookings Institution found "three major tendencies or developments: first, the tendency of money savings to increase faster than consumptive expenditures; second, the failure of new plant and equipment to grow as fast as money savings; and, third, the dissipation of excess money savings." Money is put into real capital only when the consumption of consumers' goods is going on at a fast enough pace to assure a profit. The production of consumers' and capital goods go along together and we don't perceptibly "save" on things to use when we devote social effort to things with which to make more things to use. We have our cake and eat it too. The money savings are dissipated because productive investments do not seem as attractive as speculative, nonproductive investments. "The demand for capital goods is a derived demand—derived, that is, from the demand for consumption goods." The inference is that too much money is saved and too little used to exert "demand for consumption goods." The bulk of money savings is made by the 2.3 percent of American families with incomes of more than $10,000 a year who find it difficult to buy consumption goods beyond a certain point.

Church and School in Germany.—The text of Cardinal Faulhaber's address on "The Freedom of the Church," delivered in St. Michael's Church, Munich, on February 11, contains much that is of the greatest interest and importance. Bavarian authorities had ordained a vote by parents to decide whether their children were to attend the confessional or the new "communal" schools. Thereupon Catholic efforts to promote discussion of the issue, either in open meeting or through the press, were suppressed. The Cardinal's address dealt, therefore, with these minor conflicts as well as with the school question itself. He denied specifically that the confessional school made the German people conscious of the division into creeds, and added: "The fact that we are a people of two creeds, Catholic and Protestant, must be accepted

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in the spirit of Christian charity and will not be eradicated from the world even by the communal school. . . . If only people would stop tormenting young children with the differences between the confessions or even with political 'solutions' of those differences! The faithful in both of the old faiths live side by side in religious peace. Conflict and the sundering of the national unity do not originate today in the gulf between Catholic and Protestant points of view. They are, rather, the result of the opposition between Christianity and heathenism. Nor can we rid ourselves of anxiety lest the communal school be only a means of clearing the way for a communal church. Those who argue in behalf of this school use the same reasoning to support their advocacy of a national religion."

Catholic China.—The 1935 Annuary of the Catholic Missions of China reports that last year there were 2,702,468 Catholics in the country. During 1934, 82,145 adults were received into the Church. In the past ten years ecclesiastical territories in China have increased from 69 to 121, and those under the native clergy, from 2 to 21. Last year there were 1,660 Chinese secular priests, an increase of 528 in the decade. The number of Chinese Brothers rose from 272 to 604 and Chinese Sisters from 2,384 to 3,319. There are 4,230 seminarists preparing for the priesthood, an increase of 1,680 since 1924. During the past ten years the number of foreign priests in China has increased by 758, foreign Brothers by 302 and Sisters by 792. In Wuchang, Hopeh Province, where two years ago there were only 11 Catholics, the villagers recently voted to turn their "Temple of the Four Rulers" over to the Church, and it has been dedicated to Christ the King to be used for Catholic worship. In this province alone there are 223,283 Catholics and 411 Chinese priests. Throughout China, in the last ten years, the number of orphanages has increased by 86 and hospitals and hospices by 61. There are now 777 dispensaries in the country and 3,979 Catholic primary and secondary schools with 167,715 pupils, of whom 79,168 are non-Catholics. There is one priest for every 658 Catholics and for every 118,693 inhabitants. In Peiping a news service in Chinese, English and French was inaugurated in January to spread among the Catholics of China news of happenings in the Church throughout the world.

Gertrude Stein and Transition.—War has been declared on the advanced literary front, with Gertrude Stein battling a host of enemies. A booklet entitled "Testimony against Gertrude Stein" has been published at The Hague, with contributions by Henri Matisse, George Bracque, Eugene Jolas and others. These all concern themselves with taking pot-shots at the "Autobiography of Alice B. Toklas," and even seem to prove at length that Gertrude Stein is highly imaginative—when reporting facts. While Mr. Jolas declares that the book "in its hollow, tinsel bohemianism and egocentric deformations, may well become one day the symbol of the decadence that hovers over contemporary literature," the tenor of the pamphlet is on the whole amusing. The best piece is by Maria Jolas, who tells the story of "Transition" and its relations with "the" Stein very effectively. She concludes: "Her final capitulation to a Barnumesque publicity none of us could foresee. What we should have foreseen, however, was that she would eventually tolerate no relationship that did not bring with it adulation. This was undoubtedly lacking in our otherwise entirely correct and cordial attitude toward her, so when the moment came to play the mad queen in public, our heads had to come off with the others, despite the very real service we had rendered her." Tristan Tzara is more violent: "Underneath the 'baby' style, which is pleasant enough when it is a question of simpering at the interstices of envy, it is easy to discern such a really coarse spirit, accustomed to the artifices of the lowest literary protitution, that I cannot believe it necessary for me to insist on the presence of a clinical case of megalomania."

Religion as News.—Several weeks ago THE COMMONWEAL commented at some length on the growing attention paid to religious news in the secular press. In this connection an interesting news service has recently been brought to our attention. For the past nine months "Religion on the March," published by Bert H. Davis and Associates, Box 236, Utica, New York, has been supplying a group of newspapers in Illinois and New York State, who subscribe to the service for a modest fee, with a great variety of information on religious topics. Recent news releases described the growth of the Miva, a Catholic society for supplying the missions with modern forms of transportation. Contributing members increased from 1,500 to 13,000 in a single year and two planes have been provided for the missions in South Africa. Another item is the work of the monks of St. Bernard, whose hospices in the Alps are so famous, in the mountains near the boundary between China and Tibet. Several members of Congress are reported to be teaching Sunday school by Dr. William S. Abernethy, minister of Calvary Baptist Church of Washington, D. C. The work of Dr. Walter H. Judd, Congregational medical missionary, and his fine Chinese hospital are described in another release. Edward Good, jeweler to Queen Mary of England, is the son of a Jewish rabbi and a writer of Yiddish poetry, much of which is said to be of a deeply religious nature. Considerable space is devoted to the work of the National Conference of Jews and Christians and local interfaith activities.

In Northwest Europe.—An interesting survey of the status of the Church in the Scandinavian and Baltic countries has recently been presented by Eric Scharies in the Fides Service of Rome. In Denmark Catholics form 25,000 of the total population of 3,400,000. There is freedom of worship under Danish laws, but Lutheranism is the state religion and "the State reserves the right to grant official recognition to members of the clergy in various communities." Only 4,000 of Sweden's 6,000,000 are Catholics and a number of anti-Catholic laws are still in force, but relations with the government and their

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fellow countrymen are good. Conditions in Norway are more tolerant and Catholics now comprise 2,800 of the 2,500,000 total population. There are 276 Catholics in Iceland, one bishop and five priests. Iceland, which is about the size of Kentucky, has a population of 108,664. The cathedral of Reykjavik, consecrated by Cardinal Van Rossum in 1929, is considered to be the most attractive religious building in Iceland and the civil authorities are well disposed toward Catholics. All the Scandinavian lands have had a glorious Christian history, numbering great saints among their rulers between the ninth and sixteenth centuries. Lithuania is the most Catholic of the Baltic countries with a population 81 percent Catholic, while Latvia is 18 percent Catholic. Finland and Estonia have proportionally very few Catholics. Prayer leagues for the conversion of the northern countries are sponsored by the Benedictine Monastery of St. Maurice de Clervaux, Luxemburg, the Sisters of St. Joseph of Chambéry and their school children, and St. Ansgar's Catholic Scandinavian League of New York.

Carnegie Report.—The Carnegie Foundation of Teaching on February 25 published its annual report on the 800 institutions of higher learning in the United States. It predicted a severe struggle for existence among these colleges, too many of which were formed in a boom spirit with inadequate purposes and with inadequate resources to achieve their purposes. The wealth of the institutions will not decide which ones will flourish, but "survival will be conditioned by intelligent leadership, high morale and the courage to be since with the students by selecting and educating them only in the field of institutional competency and in that field doing a genuine and significant job." The futility of "dependence upon externals as a basis for institutional classification and rating" is emphasized. "That the world at large pays a premium for personality is everywhere apparent. The mechanics of curriculum or of equipment seem to have little to do with the development of this most precious of human qualities." Colleges "need to analyze with sincerity their own resources in order to discover their limitations and strengths. Such an analysis will call for a clear definition of function; it may even suggest and point the way to widespread cooperation among institutions, so that the student may find richer offerings by attendance at one institution for one year and at another for another." Dr. William S. Learned writes in the report: "The real task seems to be to organize our cultural values with something of the comprehensive precision that already characterizes the professional curriculum and introduces them, not as casual collateral options but as a flexible preliminary experience for all." The Foundation disbursed $2,057,365 last year, of which the largest item was for teachers' retirement allowances and widows' pensions.

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Social Legislation.—On February 23 Father McGowan, Assistant Director of the Department of Social Action of the N.C.W.C., gave an address before the Pennsylvania State Welfare Conference of Social Work, during which he criticized the traditional type of social legislation and the NRA type. "The traditional type seeks basic and narrow minimum standards. That much is good. But it is not enough. These standards merely prevent a limited amount of gross injustice and governments exist to do more than that. Traditional social legislation is an act of government solely and is solely administered by government. The first responsibility in each industry and profession for preventing injustice and promoting the general welfare rests upon the people themselves within an industry or profession and to meet the responsibility they need to be organized. Traditional social legislation overlooks this, and, to a degree, militates against it." The NRA type of social action has its basis in these limitations. "But an important qualification enters against the NRA. Industrial self-government in the NRA means predominantly employers' self-government. Inevitably it fails to build up the organized responsibility of whole industries to establish justice and promote the general welfare, for it stops short at encouraging organized responsibility among the owners only." It tends to become old line government legislation. Workers "become a subordinate class, wards of the government, trading freedom for a mess of pottage, subject to invasions of their personal and family rights, fit timber for a Servile State or Fascism. The other alternative is for them to enter, as they demand, inside the code authorities and to become partners in writing and enforcing the codes. This alternative exponents of Catholic social teaching in the United States have favored all along."

International Political Economy.—An unofficial economic conference in which representatives of ten countries will participate has been planned to open this week in London. The Carnegie Endowment for International Peace is sponsoring the project. Dr. Nicholas Murray Butler will preside. Specific proposals will be sought: first, for stabilizing currencies; second, for lessening trade barriers; and third, for organizing a peaceful federation of the nations of the world. Commenting on the failure of the international economic conference in London in 1933, Dr. Butler said that this failure had caused widespread despair and undoubtedly increased and prolonged the course of the depression. "The trustees of the Carnegie Endowment for International Peace," he said, "having taken the best possible advice from the leaders of opinion in half a dozen lands, came to the conclusion that possibly an unofficial group having no governmental responsibility might formulate a program that would appeal to world opinion where formal governmental conferees had been unable to make any progress. The situation is one in which dawdling and delay are fraught with the greatest possible danger. No government acting alone can by any possibility relieve the people of the distress they now suffer. The best any government acting alone can offer is temporary alleviation with the likelihood of still greater disaster to come. If the conference can agree upon a brief, precise and persuasive program, light will perhaps begin to break beyond the present darkness."

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The Play

By GRENVILLE VERNON

Shaw at the Guild

IT WOULD be idle to tell the story of "The Simpleton of the Unexpected Isles," and it would be equally idle to expound its philosophy—the first because it would take far more space than it is worth, the second because its philosophy, as much of it as can be disentangled from its verbiage, is the philosophy that Shaw has been expounding in season and out of season, on the stage and off it, for the last half century. Shaw believes in sweeping the inefficient from the earth—and that's what his last play repeats for the hundredth time, and not very skilfully this time. The scene is laid in a tropical port of the British Empire, and there are the old-time jibes at England, and jibes and japes at the other Shavian men of straw. But our Bernard is no longer young, and he sounds very tired. He has nothing new to give, indeed he said about all he had to say thirty years ago; and as he has never been interested in human beings—except in his one real play, "Candida"—he is becoming very wearisome. The old economy of phrase is gone, and his epigrams sound stale and flat. In short, George Bernard Shaw has fallen into the sere and yellow leaf.

However, everything that could be done for the play is done by the Theatre Guild. It has assembled a splendid company. It has given us Nazimova as the Priestess and McKay Morris as the Priest, Lawrence Grossmith as Sir Charles Farwaters and Romney Brent as the Clergyman, Viola Roache as the Lady Tourist and Rex O'Malley as the Emigration Officer, Lionel Pape as Wilks and Louis Hector as the Angel. They do their best to make intelligible the complexity of the story, and to make brilliant the faded dialogue. Harry Wagstaff Gribble has done what he could to shake the play into some semblance of form, and Lee Simonson has provided settings and costumes of high artistic merit. The fault of the play is not the fault of what the Guild has provided for it; it is the fault of George Bernard Shaw. (At the Guild Theatre.)

The Distant Shore

THOSE who are not too young will remember the Crippen Murder Case of 1910. Dr. Crippen murdered his wife, buried her body in his cellar, and eloped with his secretary, whom he disguised as a boy. The couple were discovered on a liner bound for Canada, and Crippen was returned to England where he was hanged. "The Distant Shore" is founded on this case and sticks pretty closely to the facts. For a melodrama it sticks too closely; the murder is done off stage, and as we know all about the murder it is not a mystery play. It is then a piece of realism, and on the whole it is well conceived and well written.

It is certain that Mrs. Crippen, or Dora Bond as Donald Blackwell and Theodore St. John call her in their play, was not a lovable or pleasant person, but that does not precisely prove that her husband should have done away with her, even if he did love his secretary and she him. In "The Distant Shore," however, we are made to sympathize with Bond. As played by Roland Young he is a very ordinary, rather pathetic little clerk, deceived and browbeaten by his wife, and his secretary, Sylvia Sheldon, we are told, is his true mate. But the law takes a different view, and sympathize as we may with the erring couple, the law prescribes the gallows. The dramatists do not say the law is wrong, but they do their best to make the audience wish that the couple had lived happily ever after. And Mr. Young and Sylvia Field by their sensitive playing ably abet the authors. Whatever we may say about the twisted morality of the play, these two players give two of the finest, most sincere performances of the season, while Jeanne Casselle is nearly equally good as the unpleasant wife. Dr. Crippen was certainly a murderer who buried his wife in his cellar; whether he was such a nice, well-meaning murderer as Mr. Young makes Dr. Bond to be, may be a mooted question. At the time of the trial there were those who seemed sorry for Dr. Crippen. But then at most trials there are those who are sorry for the murderer. In any event, the business in the cellar does seem a little bit too much—even for a pleasant murderer. (At the Morosco Theatre.)

The Bishop Misbehaves

THIS is a bit of English fooling which is amusing, even if the story is preposterous. It tells of a jewel robbery by a gang of crooks, who in the end—but I shall not reveal the end. This isn't ever fair to a mystery play, even to one which isn't very mysterious. Frederick Jackson has written three acts of rather innocent fun, acts which are delightfully played by all who take part, and particularly by Walter Connolly as the Anglican bishop who solves the mystery and finally makes all things well.

The Bishop of Broadminster would probably never have existed had it not been for Mr. Chesterton's Father Brown, even though he lacks the deeper things and especially the poetry of that inimitable priest. But Mr. Connolly acts the Bishop with such sly humor that he makes us almost think of Father Brown himself. Mr. Connolly is one of the subtlest comedians on the boards today, and he proves it again in "The Bishop Misbehaves." The rest of the cast is admirable. Jane Wyatt has little to do as the girl, but she does it charmingly, while A. P. Kaye as Red Eagan, Alan Marshal as Donald Meadows, Reynolds Denniston as Waller, Lady Beaumont as Lady Lyons, James Jolley as Collins, and Charles Laite as Frenchy are all excellent. "The Bishop Misbehaves" is very English and leisurely, but it is good clean fun. (At the Cort Theatre.)

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Communications

THE VALUE OF LAY ORGANIZATION

Los Angeles, Calif.

TO the Editor: The value of lay organizations is necessarily determined by their objectives and the members' conception of the meaning and end of life. It is under the head of social relations and welfare that lay organizations are most frequently considered valuable. Therefore, it is precisely in this field that the sacredness of the individual's rights must be kept in mind and also the economic and political institutions by and through which man is assisted in his progress toward the Supreme End for which he was created—to know, reverence and serve Almighty God in this life and be happy with Him in a life beyond the grave.

Nevertheless, we constantly hear of society and its welfare in language which shows that the speakers have no clear knowledge of this fundamental truth. In some vague way they visualize social improvement as an elevation either of the majority or of some select minority that is peculiarly deserving of improvement or promotion, and too often the rights of certain human beings, even large groups, are entirely disregarded or destroyed in the interests of so-called social progress.

No progress which we may make in any other direction or field of activity can compensate for the failure to live according to the spirit. Therefore, religion should be the primary objective for a social group as it is the primary objective of the individual. Catholic groups have manifold advantages over other groups in that they exist purposely for promoting Catholic thought and ideals. If the individual members are guided in their thinking and actions by the constituted authority of the Church and remain subject thereto, they will be animated by a spirit of service and the value of the organization will be limited only by the ability and willingness of the members to translate knowledge into action. The St. Vincent de Paul Society is a shining example of the value of lay organization interpreting into action the principles and objectives of the society.

Society can exist without great wealth, enlarged industries, inventions and discoveries; it cannot long exist without law and order. Neither can it exist without honor, truth, purity and idealism. Ideals promoted through action will bring to the greatest number of individuals and to the State a sense of well-being. In many communities today, the persons who most deeply understand its problems and needs are the public-spirited members of lay organizations. These members are becoming more and more the champions of the rights of individuals, the champions of education and the champions of morality. Prominent women who have a part in the world's work are not chiefly promoting selfish material interests; they are mostly concerned with the intellectual and spiritual forces and their application to the daily living of families and individuals in all walks of life, to make the path clear and remove obstacles that deter individuals in their movement toward the Supreme Goal for which they were created. Any organization, whether state or social, that interferes with this objective, is not promoting true progress; its value to civilization would be highly chimerical if not destructive.

Most of the crimes of injustice today that are sweeping the country are group crimes. Of inestimable value and effectiveness are the united efforts of group organizations such as are represented by the National Catholic Welfare Conference. They stem the tide of crime and injustice in our civic and social life, by demanding a syllabus of principles and objectives in a government that will guarantee equal rights and justice for all.

The greatest value of Catholic lay organization is found in the high ideals that prompt the members to serve under the leadership of the religious; to act as a sustaining wall and shock troops of defense; to supplement their progress of welfare, education and religion and enable them to carry forward, with least resistance, the work of spreading the Kingdom of Christ on earth.

These really vital things come within the province of every worth-while Catholic organization, and to many a new member has come the illuminating discovery that only in the understanding of these principles and in the service of others, does one gain a life that is truly worth while.

ROSE ROY.

A NON-CATHOLIC LOOKS AT MEXICO

Norwood, Ohio.

TO the Editor: Today, when Mexico is mentioned, one thinks of religious intolerance as typified by the Cardenas-Calles government. Mexico faces a severe indictment. From the facts recently made known, the indictment is justified. But, in the not so distant past, when Spain was mentioned to a citizen of the United States, he thought of, first, religious intolerance, as typified by the Inquisition, and second, her tyrannical career in all of Latin America, notably in Mexico, exemplified in the *Conquistidors*.

As horrible as the Inquisition was, one must remember that Spain had no monopoly on fanaticism. Our own New England was not without guilt; nor was England. However, it should be remembered, Mexico, and all Latin America, has been endowed with a priceless inheritance from Spain: language and literature. The beneficial influence of the Catholic Church in Mexico should also be credited to Spain. Courtesy and fine politeness obtain everywhere. Even among the lower classes this courtesy is ever present. Profane and abusive language is seldom heard among the people. In the vulgar environment and nauseating atmosphere of the oil-field country, swearing and loud-mouthed talking is done only by foreigners. This does not presume to be an adequate estimate of the Spanish influence on Mexico. I am merely making some observations.

Authorities on government declare that good governments have been established by the Caucasian race; relatively good governments by the Turanian race; but no civilized government has ever been established by the

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Ethiopian race or by mixed breeds. Herein lies the central idea of Mexican degeneracy—not Spanish example, nor tyranny, but mixed blood. Mexico is not suffering from too much religion, as is often claimed, but is suffering from the endemic mongrel—a miscegenate product of mixed races. Caste, it should be mentioned, is not a negligible quantity.

The landed gentry and all the higher-class Mexicans regard labor with contempt. The lower class look upon labor with aversion. The net result is that very little is accomplished. On the other hand, the peon looks at soldiering from an entirely different point of view. Though he may have to work ever so much harder in the army—to say nothing about being shot at—he doesn't seem to mind. And for this he receives a very small pay, indeed. He may be a soldier today in the Army of the Conservadores, but it is very likely his next enlistment will be in the Army of the Liberales. It matters little to him.

The Mexican is Catholic; first, last and, perhaps, always. And, it must be admitted, he is a very devout Catholic. The average Mexican loves his religion, although it seems he cares very little for the history or philosophy of it. He has an abiding faith. He blesses himself, genuflects and goes to Mass at every opportunity. Then he tries diligently to avoid any sort of work or physical exertion.

It is my observation that the Mexicans recognize the Catholic priests as the best-educated men in the community. And, who can gainsay this? In historical, literary and theological knowledge they are preeminent. In the subtleties of logic and philosophy these priests have few superiors. I have come across Catholic churches and these learned priests in the most out-of-the-way places in Mexico.

The Catholic Church, heretofore the supreme religious factor, had certain political relations with the government of Mexico which it could not avoid, if it had wanted to. But, today the Church is outlawed. Despite this, it is my opinion, gleaned from numerous inquiries, that the Mexican will remain Roman Catholic though deprived of his Church and clergy.

I was in Mexico City, in 1925, when the newspapers printed in large headlines that Presidente Calles was going to enforce the anti-religious provisions of the Constitution. But I noticed no popular uprising by the people against this proclamation. *El Universal,* which is, I believe, the official organ of the government, played this up very prominently. But there was no public demonstration.

In 1928, I was in Tampico. At this time there seemed to be a tenseness in the air. It was expected something was going to happen. Something did happen—General Obregon was assassinated. The press intimated this was the work of Catholics. Then followed one of their revolutions.

Quiet ensued. The churches were open to all who cared to attend. The number of priests in each state was reduced. The Catholics remain Catholic.

It is rather difficult to understand the Mexican viewpoint, especially that of the peon. He is weak in everything but his faith. His faith is an entity unto himself and seems to be peculiarly independent of churches and clergy. As a matter of fact, the peon associates the Church and clergy with the ruling class—the oppressors. Similar thoughts were expressed to me by university students.

There was a simulated interest shown by the people when the Agrarian Laws went into effect. But as usual, their lassitude and torpor again took hold of them and everything remains about as before. Calles and his ilk continue to grab the boodle. American intrigue goes merrily on. The republic remains a republic, but in name only. Below the Rio Grande there is no such thing as *Vox Populi.*

Not because of, but in spite of, all this, I believe Mexico will remain Roman Catholic.

JOSEPH A. BRADY.

THE SPIRITUAL BOOK

Bryn Mawr, Pa.

TO the Editor: Your correspondent, Mrs. Byles, proposes an interesting question to COMMONWEAL readers, in the issue of February 8, in asking, "What is a spiritual book?" Most of them will agree with her that Father McSorley's new volume, "A Primer of Prayer," is preeminently of this category. It is a work which is true to its purpose in setting down in simple fashion the principles and practise of the life of prayer, and yet one which in its implications far transcends the limits of a "primer."

I wonder, however, why Mrs. Byles would relegate to the ranks of ethical books Father McSorley's "The Sacrament of Duty." True, the opening chapter, which gives the book its title, suggests such a classification. The actual content of the chapter, however, in its suggestions of an unfailing means for the apprehension of God, and in its appeal to the will to embrace that means, makes the book, in my opinion, fall under the classification of "spiritual." Other chapters, such as "Devotion to the Holy Spirit," need no apology as spiritual writing.

My own definition of the term "spiritual book" I have perhaps already suggested. I should call "spiritual" any book which either explicitly or implicitly sets forth the nature of the spiritual life and carries with it an appeal, direct or indirect, to the will to embrace that life. The approach and appeal may come through the ethical sense, the imagination, the intellect, the emotions, but in the end the will must be touched. Saints' lives, as Mrs. Byles suggests, may or may not be spiritual books. Implictly, however, most of them are, and of the very best sort. Even objective studies such as Mr. Sargent's "Sir Thomas More," or Miss Curtayne's "St. Catherine of Siena," show the spiritual life in action and make a far stronger appeal to the will than do many didactic expositions.

It is to be hoped that the Spiritual Book Club will not limit its selections to the deliberately edifying, but will include works which approach the spiritual life by all possible avenues.

KATHERINE M. PEEK.

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Books

The Catholic Past

A History of the Catholic Church for the Use of Colleges, Seminaries, and Universities, by Dom Charles Poulet; authorized translation and adaptation from the fourth French edition by the Rev. Sidney A. Raemers, M.A., Ph.D. Volume I: The Ancient Church; The Middle Ages; The Beginnings of the Modern Period. St. Louis: B. Herder Book Company. $5.00.

THE FIRST edition of Dom Poulet's work was published in 1926 (Paris, Beauchesne). With certain reservations it was commended at the time as a concise, practical manual of introduction for students of church history. The author, a Benedictine (Abbaye de Wisques, Pas-de-Calais) has displayed a high degree of skill in setting forth a vast amount of precise information in an interesting narrative. He is manifestly a historian behind whose generalizations and statements of fact lie much scientific apparatus and labor. This is not saying that all sections of his work are of equal excellence. Another in his place might hesitate to generalize as he does, or might do so with more reserve where evidence is scanty, or where it is plentiful might differ from him in the choice of illustrative detail. Institutions like monasticism or even the Papacy might easily have fared worse at the hands of one less sympathetic, or the part played by France might not have been so tenderly treated. From a German historian, perhaps, we should have had a fuller statement of the ideals and realities of both the Papacy and the empire without which the course of medieval history is not to be understood.

At the time of its publication it was remarked that Dom Poulet's work would lend itself to translation and furnish a useful textbook for English-speaking students. The translation is now before us.

"We have made bold," the translator writes in his Preface, "to introduce a number of changes in the English translation, which is really more an adaptation than a literal version." It is to be regretted exceedingly that the translator was advised to take this course. As a consequence of it, the book no longer enjoys the prestige of authorship attaching to Dom Poulet's name; its accuracy and precision of statement is no longer guaranteed by his scientific attainments. The translator, no longer obliged by fidelity to his original, must now be judged by his own merits as a historian. And by those merits his adaptation must stand or fall. However, a careful comparison of the English version with the French makes it clear that by far the greater portion is a tolerably faithful translation. But—I regret to say—it is unreliable to the extent of the translator's adaptations and departures from his original. These are both numerous and serious and the usefulness of the work is considerably damaged by them. They are frequent in the first part of the book but are to be found throughout. I may not crowd the columns of THE COMMONWEAL with them.

I regret that I cannot endorse Professor Lord's commendation of it (in the Introduction) to teachers and

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Next Week

THE NEW IRELAND, by W. E. Walsh, is a very vivid account of the transition in Ireland from a land that was preponderantly run for the benefit of absentee landowners. The transitional difficulties which any kind of change involves, are evaluated and ascribed less to the new conditions which are being worked out than to the centuries-old injustices and inhumanities practised by landlords who would clear the human chattel off the land to replace them with bullocks. This is a fascinatingly specific account of an event in contemporary history which has clear application to human affairs elsewhere. . . . VISITING LADY, by a Case Worker, is a first hand account of how those "on the welfare" here in the United States are existing. It is a harrowing picture, but one would have to be more than a coward to look the other way just because the misery which is revealed is painful to contemplate. It reveals not only the most dire human misery, not least of which is "bewilderment and fear and a gnawing anxiety: anxiety just for food," but also the unpredictable aberrations of human nature which never can be solved by politics, but only by practical, here-and-now mercy and charity. . . . ETHNOPOLITICS AND THE INDIANS, by Julius E. Lips, distinguished ethnologist, says of the new Wheeler-Howard Bill that it "bids fair to usher in a new political era in the colonial activity of the white race. For the first time in the history of colonization by the white race the native is no longer the object of political domination, but has rather become independent, a self-determining fellow creature, elevated to the status of a partner with equal rights." . . . PEACE IN THE ROMAN CATACOMBS, by W. Michael Ducey, describes the marvelous Dominican liturgy on Christmas day in the Catacombs of the early Christian martyrs.

students in colleges and seminaries and to a wider circle of readers, Catholic and non-Catholic. Teachers and students are entitled to an impeccable accuracy in any textbook but particularly in a church history for one volume of which they are charged $5. The teacher who will use this book must, at his peril, have at his elbow the original French. And so, too, the student, or else not at all.

PATRICK J. BARRY.

Love through Faith

The Abbey of Evolayne, by Paule Régnier; translated by Samuel Sloan. New York: Harcourt, Brace and Company. $2.00.

IN THIS entrancing book—a tragedy of souls—two major achievements are accomplished by its author. In the first place, this novel explores a region of human life rarely penetrated by fiction writers: the mysterious borderland where flesh and spirit interpenetrate with mutual interactions, and which is the innermost arcanum of humanity. It works strictly within the canons of imaginative art, without borrowings from psychology, or psychoanalysis, or from religious manuals, either of theology, casuistry or mysticism. In the second place, it is integrally a great Catholic novel. Its theme and its atmosphere are Catholic; its main characters, and in fact all the other characters, are Catholics; or if not, they play their parts, and assert their various influences, in strict relation to the essentially Catholic subject-matter, and, in particular, the profound Catholic problem which is the climax of the tale.

Yet the book assuredly is not one for Catholics only. There is not a trace of "proselytizing," nor of propaganda; nor of that even worse error of the usual sort of Catholic novelist: deliberate efforts to "edify." Any reader who cares for novels which are above the grade of the commercialized entertainment (or what is meant for entertainment), which makes up the greater part of modern novels, can take up "The Abbey of Evolayne" assured that he or she will find a human story perfectly composed, saturated in the magic of high imagination, with characters clearly drawn, and each one sustained by a personal inner life. The fact that the tale is about Catholics, dealing with motives and incidents peculiar to Catholics, yet with universal implications, will no more be a barrier to such a reader's enjoyment and interest than if an equally good story had happened to deal with Russian atheists, or African Mohammedans, or German Jews, or Pennsylvania Quakers. Those readers who appreciated such a notable novel of the conflicts and inter-relations of the human spirit and the human flesh as, for instance, Charles Morgan's "The Fountain," will find in "The Abbey of Evolayne" a story of the same sort; but, I think, one that is greatly superior in beauty, in lucidity, and in inner consistency and final truth. (This remark may be the prejudice of a Catholic reviewer; though I maintain it is not.)

The story is simple, in the sense that it is concerned with one motive, developed in a straightforward fashion,

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to a tremendous—or, if the word is not too strong, an awful—climax and resolution; yet its simplicity is of great depth, and within it are subtle complications and exquisite modulations. Michel and Adelaide Adrian are most happily married. There are no "triangle" influences for one or the other—except for one other love, the coming of which into their lives is the essence of the tragedy: the love of, and for, Almighty God. There are no children. Michel is a successful physician. Both husband and wife are highly cultivated, with many literary and intellectual interests. They were born in the Church; both had passed completely away from belief in it, or observance of its discipline. Michel, however, has a link with the Faith in the person of a dear friend who has become a Benedictine monk. It is a visit to this priest at his Abbey of Evolayne which precipitates all the elements of the tragedy which follows.

Michel loves his wife sincerely and deeply; but always he has felt unsatisfied: there is something, he knows not what, deeper and stronger than any love for any woman can possibly be. For Adelaide there can be no other love than that for Michel; although for a time she is deluded by her very love for him into thinking that there is such a deeper love. At the Abbey of Evolayne, where Dom Athanase, Michel's friend, discovers Michel's hidden dissatisfaction and longing for that which will satisfy him completely, Michel's faith returns. And it brings him the revelation which all his life he searched after: the revelation that only complete adhesion of his will to the Supreme Will can fulfil his nature. Faith also comes to Adelaide. She exemplifies the truth contained in a remark of a wise old Archbishop to a friend of mine, that for most women the love of God is found through love for a man. She even is willing, now—or fancies that she is—to give Michel completely to the Church, as a monk, and she too enters religious life as a nun. But after some years she discovers that nothing can come second to her love for Michel. She quits the cloister, and goes to Evolayne Abbey where Michel is a monk—and there the final scene of the novel is played out to its terrific climax. Of this, I shall not speak; only the novel itself can do so as it should be done.

The life of the abbey, the descriptions of the liturgy, and of the asceticism and mysticism of which the liturgy is the expression, are done with perfect precision: lucidly, without sentimentality, or lushness, or what is called "picturesqueness"; they are dealt with only as such elements belong to the story, not for their own sake. The result is a masterpiece of modern Catholic mysticism, implied, and suggested, but not preached or didactically taught.

Paule Régnier has written comedies, prose poems, and books for children. This is her first novel. It has been awarded the grand prize for the novel of the year by the Academie Française, and also the America-France award for 1934. It would seem to be a permanent addition to the first class of French novels. Its English translation (I am told by those who know the original) is about as good as a translation can be. In its English form also I think it will become a permanent thing.

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Of the Old School

The Art of the Novel. Critical Prefaces, by Henry James. New York: Charles Scribner's Sons. $3.00.

HENRY JAMES was of the Old School. Writing such as his may be recalled by Proust in its long-winded but infinitely observant passages. Yet while writing such as his does not grow on every bush even today, it was in manners, dignity, decorum and calm that he was Old School. His method of treatment was indirect, tender and urbane. His people were all gentlefolk either in reality or in name, but the wolves in sheep's clothing made the meat of his novels, for James was "on" to the number of villains existing in society.

In this volume all the Prefaces which Henry James wrote for the New York edition of his works have been brought under one cover. The result makes an indispensable item for every student or lover of Henry James and for all students of the novel, which James himself thought "the most independent, most elastic, most prodigious of literary forms."

Mr. Richard P. Blackmur has written a painstaking Introduction in which are analyzed the chief concerns of Henry James's art. They range from the plea for a fine central intelligence (although James grew to dislike all narrative in the first person) to the international, the literary and the artistic as themes, as respectively exemplified in "Daisy Miller," "The Aspern Papers" and "The Golden Bowl."

Then, of course, there are the indirect approach (the building of "blocks" or of super-subtle planes around the theme, nowhere better instanced perhaps than in "The Wings of the Dove"), the need of improvisation, anecdote, foreshortening, and even ghosts, the use of the eminent or the great, the time question, how to produce evil, and the necessity of fools and other entertaining "characters."

All of these matters James discusses with reference to his own novels and his own intentions. His writing is charmingly reminiscential—the love of the true artist for his work—and as every reader of the Prefaces knows, intensely and amazingly intellectual, considering the years that had elapsed since the compositional elements of the novels were uppermost in James's mind.

As a novelist James got his effects by means the most indirect. He was forever, as he says in the preface to "The Wings of the Dove," playing the game of driving portents home. But he played it by an analysis of character, motives and surroundings so complete, so protracted and so open to even the opposite hints that the reader who could be interested (and he could only be interested by the development of a special concentration) would end by receiving the impression of abundant vitality that often the characters, as characters, do not possess.

Those who do not receive such an impression, and they are many, think only of the artificiality of James. He may have been, he was, artificial, but he was, paradoxically, also great.

James W. Lane.

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Up-to-date

Modern Things; edited by Parker Tyler. New York: The Galleon Press. $2.00.

IF MR. TYLER errs in referring to this "modern" compilation as "poems," the error is extenuated in his judicious resolution upon the title "things," which is equivocal if not opprobrious. The Introduction has an affected discourse on "modernism," with an even more affected analysis of some of the contributors.

The "things" compiled represent seventeen writers: T. S. Eliot, Ezra Pound, E. E. Cummings, Marianne Moore, William Carlos Williams, Wallace Stevens, Gertrude Stein, Harold Rosenberg, H. R. Hays, Paul Eaton Reeve, Joseph Rocco, Lionel Abel, Charles Ford, Carl Rakosi, Louis Zukofsky, Raymond Larsson and the editor.

One might be charged with, let us say, critical synecdoche, if he intimated an estimate of all these names (some of which are front-page items) in the observation that there is scarcely a poem in the book. But, looking within the book and not beyond it, there are probably four or five poems to requite the search—these being Eliot's "Animula," and, of smaller merit, a brace of Ford's pieces, and something of Rosenberg's. But see a stanza from Rakosi's "Beasts":

> "Fresh mollusk morning puts a foot
> out from its bivalve.
> Behind us skeleton of sea—
> cucumber, microscopic
> buttons, tables, plates, wheels
> and anchors in its skin."

Or, for an incomprehensible table of words, look at a few slugs from Cummings's "Five":

> "as if as
>
> if a mys
> teriouSly('i am alive'
>
>)
> brave
>
> ly and(th
> e moon's al-down)most whis
> per(here)ingc r O
>
> wing;ly:cry.be,gi N s agAins
>
> t b
> ecomin
> gsky?t r e e s
> !"

If the non-"modern" be too much the dullard to apperceive motion in flux, he can be thankful that he is not so much the eccentric as to throw type at a galley pan and call it poetical progress.

LEGARDE S. DOUGHTY.

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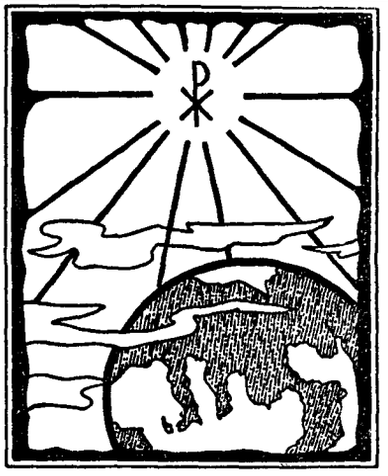

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Briefer Mention

The Conquest of the Maya, by J. Leslie Mitchell. New York: E. P. Dutton and Company. $3.75.

INTRODUCED by one of the greatest of modern authorities on the data—if not always the deeper spiritual truths behind the data—of ancient human life, Professor G. Eliott Smith, this book by an adventurer is fascinating as a record of explorations in mysterious Central America, and highly useful as a compendium of the most authentic knowledge of the Maya people. For centuries since the Spanish opened America to European scientific scrutiny, both origin and development have been turned upon the dark riddles surrounding the origin and development of the Maya culture, and its decline and fall. It cannot be said that Mr. Mitchell's theories unveil the mysteries; but the book is well worthy of a place among standard works on its subject, and will find as well many readers entranced by the wonder and romance of this record of a vanished race.

The Middle Ages, by Dorothy Mills. New York: G. P. Putnam's Sons. $2.50.

MANY teachers, students and general readers have enjoyed Miss Mills's popular but scholarly studies in ancient history. Now they have in store a particularly rare treat with her recent volume on the Middle Ages. Of course medievalism no longer needs apologists. Nevertheless, it is agreed that sympathetic and charmingly written syntheses vastly enhance the appreciation of a civilization on the part of old and young alike. Nearly every phase of medieval life is covered in Miss Mills's book. Poets, troubadours, scholars, beggars, crusaders, monks, friars, serfs, knights, ladies, Popes and emperors—all march by realistically in colorful pageant. Cultural topics receive especially full attention. Finally, the usefulness of the little volume is furthered by quotations from the sources, contemporary illustrations, and a concisely arranged time chart.

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